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CONTENTS

DOMINICANA is indexed in the Catholic Periodical Index

FRONTISPIECE	Sister Mary Hugh, O.P. St. Mary of the Springs	212
THE BREVIARY LESSONS FOR CHRISTMAS (Dominican Rite)		213
THE LIGHT OF MEN	John Way, O.P.	218
CULTURE AND NATIONAL DEFENSE	Nicholas Halligan, O.P.	222
JOHN KEATS AND OUR LADY	Justin Dillon, O.P.	226
DEDICATION OF ST. ANTONINUS CHURCH		229
THE BIBLE AND THE ROSARY	M.-J. Lagrange, O.P.	231
SERMON DELIVERED ON THE GOLDEN JUBILEE OF VERY REV. VICTOR FRANCIS O'DANIEL, O.P., S.T.M., Litt.D.		237
OBITUARY—Very Reverend James Paul Aldridge, O.P.		244
FRIARS' BOOKSHELF		246
CLOISTER CHRONICLE		275

J.M.J.D.

DOMINICANA

Vol. XXVI

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THE BRIVIARY LESSONS FOR CHRISTMAS (Dominican Rite)

Lesson i.

Isaias IX, 1-6



T the first time the land of Zabulon, and the land of Nephthali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before Thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor Thou hast overcome, as in the day of Madian. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire. For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. Thus saith the Lord God: Be converted unto Me, and you shall be saved.

Responsory. Today the King of Heaven deigned to be born to us of the Virgin, that He might restore lost man to the heavenly kingdom. The host of Angels rejoices. * Because eternal salvation hath appeared to the human race. *Versé.* Glory be to God in the highest, and on earth peace to men of good will. * Because eternal salvation hath appeared to the human race.

Lesson ii.

Isaias XL, 1-8

Be comforted, be comforted, My people, saith your God. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to

an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins. The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God, for every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord hath spoken. The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and the glory thereof as the flower of the field. The grass is withered and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass: the grass is withered and the flower is fallen: but the word of the Lord endureth for ever. . . . Thus saith the Lord God: Be converted unto Me, and you shall be saved.

Responsory. Today true peace hath come down to us from heaven: * Today throughout the whole world the heavens have dropped honey.

Verse. Today there hath shone upon us the day of the new redemption, of the ancient reparation, of the eternal happiness. * Today throughout the whole world the heavens have dropped honey.

Lesson iii.

Isaías LII, 1-6

Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and the unclean shall no more pass through thee. Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion. For thus saith the Lord God: You were sold gratis, and you shall be redeemed without money. For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all. And now what have I here, saith the Lord: for My people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and My Name is continually blasphemed all the day long. Therefore My people shall know My Name in that day: for I Myself that spoke, behold I am here. . . . Thus saith the Lord God: Be converted unto Me, and you shall be saved.

Responsory. The true God born of the Father hath come down from Heaven: He hath entered the womb of the Virgin, that He might appear visible to us, clothed with the human flesh brought forth by our first-parent, and came forth by the closed gate, God and man. * Light and life, the Creator of the world. *Verse.* The Lord as a bridegroom coming out of his bride-chamber. * Light and life, the

Creator of the world.—Glory be to the Father, and to the Son, and to the Holy Ghost. * Light and life, the Creator of the world.

Lesson iv.

Sermon of St. Leo, Pope

Today, dearly beloved, was our Saviour born: let us rejoice. For it is not right that sadness should find place where is kept the birthday of Life. No one is shut out from sharing in this gladness: all have one common cause of joy. Let the saint exult, for he draws near to the palm; let the sinner rejoice, for he is invited to forgiveness; let the Gentile take heart, for he is called unto life. For the Word of God, God the Son of God, to free man from eternal death, was made man. And by such an alliance did He join the two natures that glorification did not destroy the inferior nature, nor did assumption lessen the superior nature.

Responsory. Whom have ye seen, O shepherds? Say, tell us who it is hast appeared on earth? * We have seen the Child, and the choirs of Angels praising the Lord. *Verse.* Say, what have ye seen, and tell us of the birth of Christ. * We have seen the Child, and the choirs of Angels praising the Lord.

Lesson v.

Sermon of St. Leo, Pope

Preserving, then, the property of each substance, and joining them in one person, lowliness is assumed by majesty, weakness by power, mortality by eternity. So that because it was fitting for our remedies, the one and same Mediator of God and men could die from the one and rise again from the other. For unless He was true God, He could not offer the remedy; and unless He was true man, He could not show the example. At the birth of the Lord there is sung by the rejoicing Angels: Glory be to God in the highest. Wherefore, in this wondrous work of love, how much should the lowliness of man rejoice, when the sublimity of the Angels so rejoices!

Responsory. O great mystery and wondrous secret! That brute beasts should see the new-born Lord. * Lying in a manger! Blessed is the Virgin who merited to bear in her womb Christ the Lord. *Verse.* O Lord, I have heard Thy hearing and was afraid. I have considered Thy works and I have trembled, in the midst of two beasts. * Lying in a manger! Blessed is the Virgin who merited to bear in her womb Christ the Lord.

Lesson vi.

Sermon of St. Leo, Pope

Let us, therefore, dearly beloved, give thanks to God the Father, through His Son, in the Holy Ghost. Let us put off the old man with his acts, and, having been made partakers of the generation of Christ, let us renounce the works of the flesh. O Christian, learn thy dig-

nity; and, having been made a partaker of the divine nature, do not return by corrupt conversation to the old vileness. Be mindful of whose Body and whose Head you are a member. Remember how thou, having been snatched from the power of darkness, hast been translated into the light and the kingdom of God. Do not once again give thyself to the servitude of the devil, for thy price is the Blood of Christ, who will judge thee in truth, even as He has redeemed thee in mercy.

Responsory. O holy and immaculate Virginity, I know not with what praises I shall extol thee: * For thou didst bear in thy womb Him whom the heavens cannot contain. *Verse.* Blessed art thou among women, and blessed is the fruit of thy womb. * For thou didst bear in thy womb Him whom the heavens cannot contain.—Glory be to the Father, and to the Son, and to the Holy Ghost. * For thou didst bear in thy womb Him whom the heavens cannot contain.

Reading of the Holy Gospel according to Luke.

Lesson vii.

Luke II, 1-14

At that time: There went out a decree from Caesar Augustus, that the whole world should be enrolled. And the rest.

Homily of St. Gregory, Pope.

Since, by the Lord's bounty, we are to celebrate thrice today the solemnities of the Mass, we cannot speak at length on the Gospel reading. But the very Nativity of our Redeemer compels us to say something, however brief. Why, then, is it that, when our Lord was about to be born, the world is enrolled, unless it be that hereby is shown that He who appeared in the flesh is He that will enroll His elect in eternity? Whereas the contrary is said of the reprobate by the prophet: Let them be blotted out of the book of the living; and with the just let them not be written. And well also is it said that He is born in Bethlehem. For Bethlehem signifies: House of bread. And this is He who said: I am the Living Bread that came down from heaven.

Responsory. Mary, the blessed Mother of God, whose womb remains stainless. * Has this day given birth to the Saviour of the world. *Verse.* Blessed is she that believed: for all those things are accomplished that were said to her by the Lord. * Has this day given birth to the Saviour of the world.

Reading of the Holy Gospel according to Luke.

Lesson viii.

Luke II, 15-20

At that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which

the Lord hath shown us. And the rest.

Homily of St. Ambrose, Bishop.

Behold the beginning of the infant Church: Christ is born; and the shepherds are watching, as about to herd into the Lord's fold that Gentile flock which had hitherto lived like brute animals; and this, lest during the thick darkness of the night, they might suffer from the attacks of spiritual wild beasts. And well are the shepherds watching, whom the Good Shepherd trains. Hence the flock is the people; the night is the world; the shepherds are the priests. Or perhaps he also is a shepherd to whom it is said: Be watchful and strengthen. For God hath not only ordained bishops to guard His flock, but He hath also appointed Angels.

Responsory. Blessed is the womb of the Virgin Mary, that bore the Son of the Eternal Father: and blessed are the breasts that gave food to Christ the Lord: * Who deigned to be born this day of the Virgin for the salvation of the world. *Verse.* A holy day hath come upon us: come, ye Gentiles, and adore the Lord. * Who deigned this day to be born of the Virgin for the salvation of the world.

Reading of the Holy Gospel according to John.

Lesson ix.

John I, 1-14

In the beginning was the Word, and the Word was God. And the rest.

Homily of St. John Chrysostom.

While Matthew begins (his Gospel) with Herod, and Luke with Tiberius Caesar, and Mark with the baptism of John, John (the Evangelist) passes over all these things and rises above all time and age. Now, my dearly beloved, when you hear in this citation: The Word, do not, I pray, agree with those who say It is a word that comes forth from the mouth. For this Word is indeed a substance in person, proceeding without suffering from the Father Himself. Now, just as the phrase 'In the beginning was the Word' signifies eternity, so also does the phrase 'The same was in the beginning with God' show us co-eternity. For the Father was never alone without the Word, but always was God with God, and indeed in His proper person.

Responsory. The Word was made flesh, and dwelt among us: and we saw His glory, the glory as it were of the Only-begotten of the Father. * Full of grace and truth. *Verse.* In the beginning was the Word, and the Word was with God, and the Word was God. * Full of grace and truth.—Glory be to the Father, and to the Son, and to the Holy Ghost. * Full of grace and truth.

THE LIGHT OF MEN

JOHN WAY, O.P.



As we celebrate the Feast of the Nativity, we commemorate the beginning of Christianity, for the cave at Bethlehem is the corner-stone of the Christian religion. The origin, nature and end of Christ's Church are a testimony of His birth in the cave. In the Office of the Feast of the Nativity are these significant words of St. Ambrose, Bishop of Milan: "Behold the beginning of the Church. Christ is born, and the shepherds watch; shepherds gather together the scattered sheep of the Gentiles, and lead them into the fold of Christ, that they may no longer be a prey to the ravages of spiritual wolves in the night of this world's darkness."

"Behold the beginning of the Church." The Church derived from the Babe of Bethlehem every pulsation of her life and every attribute of her perfection as He was born in a hillside cave which was used as a stable for animals. Between Christ and the Church, at the very moment of His Incarnation, there was an "ineffable intimacy of union." The breadth and depth and richness and variety and splendor and at the same time the unity which was to distinguish Christ's Church was concentrated in the events which transpired at the birth of the Saviour.

Amid profoundly humble and essentially peaceful surroundings Christ is born. Though wrapped in swaddling clothes and laid in a manger, His infant form shines with heavenly splendor. Born of the Immaculate Virgin Mary in the presence of His pure and virtuous foster father, Joseph, His birth heralded by the Angels from above, and a star in the heavens spreading the good news among all the people, "in him was life, and the life was the light of men." Christ's sanctity lives in the Church today; "the light of men" radiates rays of perfect holiness. Our Saviour resides in the tabernacle upon the altar; it is our Bethlehem. As many as receive Christ, he shall give them power "to be made the sons of God, to them that believe in his name."

Centuries before the Nativity, Isaias the Prophet foretold the coming of a light which would illumine the darkness of man: "The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen." The "light" which shines upon the altar is the same great light which made

all things bright at Bethlehem. It transformed the wretched abode of the Saviour into a spiritual palace. Our Lord came to enlighten those who were in darkness. Today the "light" of Christianity is the "light of Christ" which permeated the cave. The Divine presence within the sanctuary of the Church spreads its rays of perfect sanctity in all holiness and truth to enlighten the darkness of man and enable him to attain eternal joy in heaven.

The "light" which was made manifest on Christmas night emanated from one Person; those whom it enlightened were one in spirit. Thus the real internal unity of the Church had its origin upon the hills of Bethlehem. The shepherds were the first to receive "the light of men." "The shepherds watch." Having heard the "good tidings of great joy" from above while watching their flocks, the shepherds decided to go over to Bethlehem and witness what had come to pass. Coming with haste they found Mary and Joseph, and the Infant lying in the manger. As they knelt before the Saviour in fervent gaze and adoration, they "understood of the word which had been spoken to them concerning the Child."

But the shepherds were not alone in receiving the "light" of Christ's manifestation. Into the one fold were to come three Wise men from the East who were "among the scattered sheep of the Gentiles." Seeking the whereabouts of the Messiah, they saw His star in the Heavens and wanted to adore Him. As there are enemies of the Church today who would "abandon the law of truth which Christ proclaimed and the law of love which is the life-breath of His Kingdom," so it was at the birth of Christ. There was Herod. Herod had his place in the events at Bethlehem as he was the menace to the Church Militant. He had evil designs upon this person of whom it was foretold that He would rule the people of Israel. Calling the three Kings to him, he commanded them to report to him just where this Messiah was born. The Magi left the palace of Herod and once again they followed the star which beckoned from above. Finding the place of the Saviour's birth, they entered the stable and found the Child with Mary His mother. Falling down they adored Him; and they offered Him gifts of gold, frankincense and myrrh.

The shepherds and the Magi were the first Christians who received "the light and became sons of God." The former were Israelites; the latter were Gentiles. Both came to Christ together "as to the corner-stone." Here we visualize the real formation of the Church. No condition of men was to be excluded from Christ's redemption. The shepherds were simple and lowly; the Magi were wise and powerful. The adoration of the three Kings matched the fervent gaze

of the shepherds. The wise men brought rich gifts; the shepherds brought their "gifts" also, namely, the understanding and appreciation "of those things which were told them by the angel." The first Christians represented the unity of Christianity: there was one fold and one Shepherd. As the members of Christianity today worship one Person in the Blessed Sacrament, they worshiped one Person in the manger.

The light which the shepherds and the Magi received contained rays of celestial and divine truth from Heaven. Christ's coming, determined by the wisdom of His Eternal Father, was to enlighten the world and dispel darkness. At His coming man was a "prey to the ravages of spiritual wolves in the night of this world's darkness." The light of pagan philosophy—even in the highest human knowledge from Plato and Aristotle—was unable to penetrate the thick veil that overshadowed the intellect and the genius of man, and to illumine that intelligence with one ray of celestial or divine truth. The light of genius had beamed upon it. But the greatest achievements could not elevate the mind of the pagan to one pure thought of God who made him. Every human light had tried in vain to dispel this thick cloud of darkness. The light of God alone could do it; and that came with Jesus Christ. "In Him," says the Evangelist, "was the Life and the Life was the light of men."

But the purpose of the coming of the Messiah was not only to dispel the darkness of the age in which He came, but of all ages; not only to give man partial relief from the veil which overshadowed him, but to enable him to obtain eternal light. This is Christianity. It was the mission of Christ. The foundation of Christianity rests upon the belief that the Babe of Bethlehem is "the light of men." The birth of Christ is tidings of great joy to all; not only to the Jews, but to all peoples; not only for the first Christmas, but for all time. The apostolate of the Church is universal.

It is over nineteen hundred years since the glorious beginning of the Church. Built upon the "pillar and ground of truth," it is a splendid edifice. As the Mansion of Inner Light it has not only radiated the rays of its own perfect sanctity, but for those who have been brought into contact with it, like the shepherds and Magi of the first Christmas, it has been the means of pointing out to them "the way, the life, and the truth."

As we celebrate the glorious feast of the Nativity, we can visualize the Christmas scene of many centuries ago. We can picture Bethlehem, the corner-stone of our Faith. There is the beginning of Christianity. Christ, Our Saviour, is born while the shepherds watch

their flocks. Receiving a divine invitation, they come and adore the Messiah. The Magi, led by a star from Above, appear before the manger. By the light which shines, their darkness is illuminated. At this very moment we too can worship and adore the Saviour. For His light is with us today. Christ, the light of the world, is hidden within the golden gates of the Tabernacle. With the simple Faith of the shepherds and the deep humility of the Magi, we too can receive the light. There will be some who will not receive Him because "their darkness does not comprehend the light." As we kneel before Him we can recall to our minds the first glow of the "light of men." And like the people of Bethlehem our joy also may be full in our fellowship with Christ as we meditate upon the humble beginning of Christianity.

CULTURE AND NATIONAL DEFENSE

NICHOLAS HALLIGAN, O.P.



HE American nation is experiencing a period of intensive national defense. Herculean efforts are being made to prepare our economic and military establishment against an enemy who is considered to be progressively threatening our national well-being. The work of defense of the nation is affecting more and more phases of civilian life. All agencies of government and public service have been organized to influence the citizen to lend his aid and cooperation in this all-important endeavor. The reason given, the incentive offered by responsible authorities is that grave and imminent perils are facing the country and unless the American people arouse themselves wholeheartedly, the enemy who is becoming more powerful will find easy access within our gates, as he has in the case of other countries. Paralleling these warnings and exhortations there has been a remarkable lack of detail evinced with regard to these national issues. The public has been left in ignorance of anything concrete. People are sufficiently aware that there are serious dangers today, but they have not been enlightened specifically about them. The answers to the thousand and one questions which the man in the street is asking have been systematically withheld. This attitude finds its echo in the confusion (and consequent indifference) in the minds of the greater number of Americans. It is not the purpose here to write a polemic on national or international affairs. However, since in this total war we are told that the duty of the American people is total defense, it is worth while to seek some clarification of the elements included in total defense. Covering the generality of national life these elements will naturally be of varied importance both in themselves and from the viewpoint in which they are considered. Analysis reveals that there is one phase of defense which is of basic necessity and which in any eventuality is the condition of the success of all other efforts. That is the part which cultural defense must play in the whole scheme.

Out of the maze of statements and facts, one point literally strikes home. When it is declared that our very way of life is being attacked, the average person has a vague understanding of what that means. Our way of life simply means our culture; it is the general outlook we have upon life and the meaning of life, which penetrates

our activity. The intimacy of this thing is appreciated but it is to be doubted if the political orators or their listeners have plumbed very deeply the fullness of meaning of this culture which is so worth defending.

That the word culture is used in a variety of senses is patent to the person of ordinary reading knowledge. Yet, in its root meaning, coming from the Latin verb *colere*, it signifies cultivation or development. The word originally pertained to agriculture. Thus a man was said to cultivate, care for, and develop his fields. Gradually the purely sensible character of the term was lost and the meaning was transferred to include those things most proper to man—his physical and spiritual faculties. A man was then said to cultivate himself, to develop himself. Finally, in its noblest meaning, culture came to signify worship (*cultus*).¹

Culture in its proper sense means the state of development of the integral man, the more and more perfect realization in this life of his capabilities for good. Simply speaking, culture is human perfection in this life. Its foundation lies deep in the natural desire in every man for the full development of his personality, for perfection. Immediately one senses the air of relativity which the notion of culture implies. Development signifies a perfecting, perfection implies progress. There can be progress only if there is some definite goal which attracts and which is its end. The character of culture will thus depend upon the nature of the goal man has in life. Briefly, the goals of all cultural achievement can be reduced to two—the Christian and the non-Christian. This division is being especially borne out in our own day. Men and societies are influenced predominantly either by the Christian ideals of other-worldliness and progress in perfection according to the Christian mould, i.e., a fuller realization in this life of the image of God, or place their destiny in the attractions of a materialistic and personalistic world. "A group of human beings which believes, in general and firmly, that good or evil-doing in this life are followed by corresponding consequences after death, that the individual soul is immortal, that God is one and the omnipotent Father of all, will behave in one way and a group which denies all reality in ideas of the sort will behave in another. . . . The whole of a human

¹ *Summa Th. II-II. Q. 81, Al ad 4.*

" . . . also some things which are subject to us are said to be cultivated (*coli*) by us, just as farmers (*agri-colae*) are so called because they cultivate (*colunt*) the fields and dwellers (*incolae*) are so named because they cultivate (*colunt*) the places which they inhabit. Because a special honor is due to God as the first principle of all things, a special worship (*cultus*) is also due to Him. . . ."

group is given its savor and character by the spirit which inhabits it; and that spirit may justly be called in every case a religion . . . If such and such things are held in awe, others in abhorrence, and others again presumed indifferent, such and such is the result upon Society as a whole. Change the elements, regard with abhorrence what was formerly thought of with indifference, with indifference what was formerly held sacred, and the whole character of your polity is transformed."² In other words, the outlook on life of the common run of men will establish their cultural status.

Whether it is called philosophy of life or by some other term, the grasp which man has on his final goal is secured by his religion. Culture being the integral development of man, it must necessarily include his religious nature. The importance which this part of human life plays in the progress of culture has never been more consciously recognized than in Christian thought. Culture being something essentially relative, it is the element of religion which gives it its hold on the absolute. Religion is its principal part, the condition without which the other parts cannot rightly and securely evolve. Anything which would hinder the perfection of man as guided by the direction of religion must be rejected as not belonging to true culture. It is a fact that under the impetus of the Christian religion the highest stages in the history of culture have been reached.

Covering the manifold aspects of human life, culture naturally implies a graduation of importance in its parts. There are certain things which are essential to culture, without which man, a unit composed of matter and spirit, cannot truly perfect himself in the attainment of his final goal. These can be reduced to three: true religion, the observance of the precepts of the moral law, and a sufficiency for the necessities of bodily life. These are the absolutely necessary requirements for all times and places. Everything else is non-essential, accidental, necessary only for the bettering and flowering of culture.

We must conclude that there is a twofold measure of culture: the measure of essential or absolute culture and that of accidental or relative culture. For example, a society which supports and fosters religion, enforces the moral code, provides for a just economic life and a fair political life of its citizenry has this basic culture. If the same society in addition produces notable achievements in the arts and sciences, in the superfluities of life, in short, in the things that make for happier living, its cultural level is far higher. However, this latter pursuit without the presence of the former is meaningless and without value, since it has lost its support and purpose. It is rather

² Hilaire Belloc, *The Crisis of Civilization*, p. 14.

a state of what is called hyperculture wherein too much of the goods of accidental culture impede the acquisition of the essential. This has always been a human failing, to be busy about many other things and forget those which are essential. Christ called men to the proper order of things when He said: "Seek ye first the kingdom of God and his justice: and all these things shall be added unto you."³

In applying the twofold measure to any cultural group, certain historical coefficients must be taken into consideration. Recognition should be made of the influence which race, history, mentality, climatic and topographical conditions, etc., play in the make-up of individuals and nations. They have a very great and decisive value in the background of accidental culture in particular. Yet, they must not be exaggerated so as to excuse or explain away the lack of the essential elements. Any attempt to exaggerate them out of their proper sphere is ultimately an attack upon the nature of man.

The remarks here about the nature of culture are admittedly sketchy. Nevertheless, they do sufficiently manifest its essential constitution to enable us to take quick stock of what we have today. It is obvious that our cultural status is far below the level of that of past ages. They did not have our modern sanitation, recreational facilities, means of communication and transportation, but they gained great comfort from their sense of unity of purpose and their striving to practice the Christian virtues. Though our defects and failures stand out, it is a more hopeful point of view to consider our assets. Our day has added to human knowledge marvellous advances in the sciences, technology, efficiency, and organization. We can be justly proud of the gains we have made in the progress of accidental culture. Perilous as the condition of our essential culture may be (being but a remnant of the past), the ground is still fertile for another harvest; it needs careful and laborious tilling. The great number of people for whom the dictates of religion and morality still have a practical value must be the mustard seed from which the tree of true culture will spring.

It is in recognition of these facts that the defense of any society ultimately lies. If offense is the best defense, here is the place where we must start. Our entire national trust should not be put in island outposts as if they were our sole first line of defense. The spirit of man must be first strengthened by sound ideas and habits. True defense is in our safeguarding of the nature of man and society and in using all our ability to secure at home and abroad a civilized order founded upon the essential prerequisites of happiness and perfection.

³ St. Luke XII, 31.

JOHN KEATS AND OUR LADY

JUSTIN DILLON, O.P.



N a recent issue of *Dominicana*¹ an article appeared which brought out the tender devotion which Christina Georgina Rossetti, a Protestant poetess of the nineteenth century, had for our Blessed Mother. In examining the field of English Literature, it is revealing to find such outstanding Protestant poets as Rossetti, Keats, Wordsworth, and Coleridge who have written directly about Mary or have woven her into their poems. In this paper we will discuss John Keats who has given us some of our most widely quoted lines, as for example, the first line of *Endymion*. "A thing of beauty is a joy forever." We will attempt to show that this non-Catholic poet manifests a warm love and devotion for Our Lady.

It might be well at the outset to review the highlights of Keats' life. John Keats was born in London in the stable of the Swan and Hoop Inn. His parents were hostlers and stable keepers who died when the poet was very young. After his early schooling, he apprenticed himself to a surgeon at Edmonton, but at this time writing poetry seemed to be his chief concern. When a young man, he was intensely in love with Fanny Brawne, but refrained from marriage because of increasing ill health. In 1820 he was definitely threatened with consumption and was ordered to Italy to safeguard his health. On the boat he became desperately ill. After arriving in Italy, he gradually grew worse and in a few months all hope for his recovery was abandoned. He died within two months and was buried in the Protestant cemetery in Rome at the early age of twenty-six.

Keats was not only the last but also the most perfect of the Romanticists. He was at all times an artist, keenly sensitive to beauty. His works contain a superabundance of imaginative and sensuous richness. While Scott was merely telling stories, and Wordsworth reforming poetry or upholding the moral law, and Shelley advocating impossible reforms, and Byron voicing his own egoism and the political discontent of the times, Keats lived apart from men and from all political measures, worshipping beauty like a devotee, perfectly

¹ Winter, 1940.

content to write what was in his own heart, or to reflect some splendor of the natural world as he saw or dreamed it to be.²

To prove Keats' love for our Lady, we will quote the first nine and the last two lines of his famous poem "The Eve of St. Agnes," the most perfect of his mediaeval poems. It is a long poem treating of the beliefs associated with the eve of the feast of St. Agnes. The poem is a vivid painting of a romantic mood such as comes to all men at times to glorify a workaday world.

St. Agnes' Eve—Ah, bitter chill it was!
The owl, for all its feathers was a-cold:
The hare limped trembling through the frozen grass,
And silent was the flock in woolly fold:
Numb were the Beadsman's fingers, while he told
His rosary, and while his frosted breath,
Like pious incense from a censer old,
Seemed taking flight from heaven, without a death,
Past the sweet Virgin's picture, while his prayer he saith . . .
The Beadsman, after thousand Aves told,
For aye unsought for slept among his ashes cold.

It is surely astonishing and consoling to find lines such as these coming from the pen of an outstanding Protestant poet. The very title itself is significant as the feast of St. Agnes, a virgin martyr, is an important feast in the Catholic calendar. Incidentally, the reason for the emphasis on the extreme coldness of the night is due to the popular belief of that time that January 21, the feast of St. Agnes, was supposed to be the coldest day of the year.

How cleverly Keats brings in the idea of the monk, calling him a *Beadsman*, a religious with his fifteen decade rosary hanging from his belt, his fingers chilled as he recited his *rosary*, that is Mary's rosary. He then pictures our monk passing a picture of Mary, our Blessed Mother, or as the poet writes *the sweet Virgin*. How unusual to find a Protestant referring to our Lady or the Mother of God as the sweet virgin, since so many of them do not believe in the virgin birth of Christ. Then in the next to the last line he writes: "The Beadsman, after thousand Aves told," here he alludes to the Aves, that is Hail Marys—the beginning of the Annunciation.

To find Keats writing of a beadsman, mentioning the rosary directly, describing our Blessed Mother as the sweet Virgin is surely

² *English Literature*, W. J. Long, Ginn & Co. Boston, 1909, p. 418.

remarkable. Yet, in a way, is it so strange, for what is more fundamentally poetic than our Blessed Mother and her rosary.

It is true that many poets in seeking for the epitome of beauty and grace have chosen our Lady for their model. Where could they find a creature intrinsically more beautiful and more noble? To Keats, beauty and truth were one and inseparable and as a result he could not refrain from manifesting his admiration and love for the Mother of God and her rosary, despite the fact that he was a staunch Protestant. Poetry is nothing more than the outpouring of the heart. Since this is true an admiration and respect for Mary and her rosary must have been embedded in this Protestant's heart, else he would not have woven them so deftly into his exquisite poem.

DEDICATION OF ST. ANTONINUS CHURCH

J. M. D.



THE newly-completed edifice of St. Antoninus Church, Newark, was dedicated on September 21, 1941, by the Most Rev. Thomas J. Walsh, D.D., Archbishop of Newark. His Excellency presided at the dedication Mass which was offered by the Very Rev. Walter G. Moran, O.P., Prior of St. Antoninus. Many dignitaries, including the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of New York, attended. The preacher was the Very Rev. John E. O'Hearn, O.P., P.G.

Assisting Archbishop Walsh were the Right Rev. Monsignor John C. McClary, Vicar General of the archdiocese, as archpriest, and the Right Rev. Monsignor James F. Kelley, president of Seton Hall College, South Orange, and the Right Rev. Monsignor William F. Lawlor, archdiocesan superintendent of schools, as deacons of honor. The Very Rev. Monsignor James A. Hughes, chancellor of the archdiocese, was master of ceremonies.

The deacon of the Mass was the Rev. Eugene Brady, O.P., of St. Vincent Ferrer Church, New York City, and the subdeacon was the Rev. Joseph Gilseman, O.P., of Sacred Heart Church, Jersey City, former members of St. Antoninus' parish.

Chaplains to Bishop Donahue were the Right Rev. Monsignor Ignatius P. Szudrowicz, pastor of St. Anthony of Padua Church, Jersey City, and the Right Rev. Monsignor M. A. Thimmes, pastor of St. Peter's Church, Newark.

Present at the Mass were the Very Rev. Terence S. McDermott, O.P., S.T.Lr., Provincial of the Dominican Province of St. Joseph, and the Very Rev. Benedict Bradley, O.S.B., representing the Right Rev. Abbot Patrick O'Brien, O.S.B., of St. Mary's Abbey, Newark.

The exterior design of the church is of simple English gothic treatment of brick and limestone trim. Tympanums over both doorways are carved and contain the Papal and Dominican Arms. High in the south gable is a niche for the stone figure of St. Antoninus. Simplicity and warmth are the two qualities striven for in the construction of the church. In cruciform plan, the church will accommodate approximately 1100. The warm color of the interior is enhanced by the use of blue, gold, and green in the decorations, dossals, and other fittings. The main altar is a liturgical altar table set on three steps of cream and black-colored marble. A cross in a diamond-

shaped red numidian marble is set in the center of the frontal piece. Over all is a suspended polychrome wooden rood. The communion rail, pulpit and sanctuary lamp are of wrought iron in half-polished style. The baptismal font is of the same material, embellished with symbols relating to the rite. The stations of the Cross are painted in mosaic style, forming spots of color with the cream colored walls of acoustic plaster and limestone trim. The woodwork is for the most part oak. It is hoped that the temporary windows will be replaced later by more elaborate stained glass.

St. Antoninus' was the first Dominican parish to be founded in the state of New Jersey, and is, moreover, the only one in the United States bearing the name of St. Antoninus. It was established on May 16, 1875, in a rented three-story private home on the outskirts of the city. The first Mass was offered by Rev. Stephen Byrne, O.P., who was appointed pastor after Bishop Corrigan of Newark had requested the Rev. John Antoninus Rochford, O.P., then Dominican Provincial, to take steps for the erection of a church and house of the Dominican Order in the episcopal city. For several months Father Byrne used the first floor of the building as a church and the upper floors as living quarters.

The pastor soon purchased a large plot of ground which fronted on South Orange Avenue and contained twenty-two building lots. On the land stood a residence and a barn, and the latter was forthwith converted into a church. The name chosen for the plain little chapel was St. Antoninus, after the great Dominican Archbishop of Florence. Bishop Corrigan dedicated it on July 18, 1875, and preached the sermon on its patron Saint. The residence on the plot became the home of the Dominican Fathers. On Sunday, July 25, 1875, a week after the dedication, Father Byrne received his official appointment as Vicar and that date marks the erection of the Vicariate at St. Antoninus.

In 1910 Rev. Joseph R. Heffernan, O.P., was made pastor and began plans for a magnificent new church in Gothic style. That the cost might not be too burdensome, it was decided to erect at first only the basement which would serve until such time as it would be feasible to complete the super-structure. Finally work on the building was started and the cornerstone was laid on May 12, 1912, with Bishop John J. O'Connor, D.D., of Newark officiating.

The new edifice is built atop the basement church which has housed the parish since 1912. The present Prior of St. Antoninus and the guiding spirit of the work of the new church is the Very Reverend Walter G. Moran, O.P.

J.M.D.

THE BIBLE AND THE ROSARY*

M.-J. LAGRANGE, O.P.



T. Paul constantly refers us to the Old Testament. This is an invitation to us to read it. But it is difficult in a few pages to speak of reading it even when limiting ourselves to a strict minimum.

Therefore we shall only say a word on the question often agitated in our times outside the Church: for those who have treated the New Testament in such a free and easy way, what moral and religious interest can the Old Testament have? Catholics well know that this interest is exceeded by the Gospel. But, contrary to the opinion held by many unbelievers, it seems to us that the high worth of the Old Testament is more evident now than ever. What used to be said to depreciate the Bible of the Jews? It was said that if they held it to be a sacred book they were not the only ones to lay claim to such a thing, all peoples having had their holy books. The very idea that God revealed the truth to a single people whom He loved by preference as His own, is, say the theists, in contradiction with the modern notion of God as the Father of all peoples, whom He cherishes with an equal love, if indeed He does preoccupy Himself with them. If we could compare the Bible with other books of an equally remote antiquity perhaps we should discover that the Bible is no better than they. Do we not already know that the Hebrews, hidden away in their mountains, did not attain the same degree of civilization as their powerful neighbors of the Nile and the Euphrates?

But now the sacred writings of the Egyptians and the Assyrians have become as familiar to us as those of the Greeks and Romans. There are found therein many sentiments, thoughts, and rites analogous to those of the Israelites—human nature, we repeat, is the same always and everywhere—but absolutely nothing comparable to the pure monotheism of the Jews, to the spiritual and moral worship commanded by their God. This is so true that it is not surprising that God, preparing His rule over all nations, should have first withdrawn one people from the dangers of an environment everywhere violently hostile to the adoration of the one God. He moulded this people as the testimony to His works, and its resistance, its perpetual

* Continued from the Autumn issue.

relapses, the chastisement which followed them, the final message of salvation, to which all men would be admitted, are all the Bible. Its ending would have been the glorification of Israel, if Israel had finally consented to be made the instrument of salvation. Its final refusal marked in the Gospel the moment when God's pardon was extended directly to all men: the chosen people had given up its place to the Church.

The first page of the Bible lays down its principle. God is the creator; therefore it is to Him that men owe adoration and service, and not to those things everywhere adored, the sun, the moon, the stars which He has launched into the firmament.

In Egypt there is no consistent theme but the gods with heads of animals which stride along the walls of their grandiose temples testify to what point the mind of this people pushed the confusion of the divine, which they perceived in a confused way, and living creatures of all kinds, which were thought to manifest it. At Babylon we find a long poem on the origins of being: but the gods, who arise one knows not whence, are no more than material forces, formidable as they may be, like the abyss or the ocean. The birth of the world (Cosmogony) is at the same time the birth of the gods (theogony).

From the primordial principle, the consequences follow logically on both sides. The rest of humanity follows the paths of idolatry. Among the Hebrews, the one God is distinct from the world. It is sacrilegious to give Him a material form, even if only for symbolic purposes. He has no other name but Being. He is the supreme legislator: therefore He will dictate a law. The erudite may discuss the relations between the texts. The fact remains that God formed a people to Himself near the mountain of Sinai, and that in this desert, far from preoccupations of the material order and the refinements of city life, He dictated a religious and moral law as stable and clear as the blocks of rose-colored granite which sparkle in the sun of the Djebel-Mousa, the mountain of Moses.

The law goes back to the origins of humanity. We are touched, in Genesis, by the manifestations of God's Providence towards Adam, Noah, Abraham, Jacob and Joseph. His justice, even when He punishes, always allows the hope of a glorious future to pierce through. Then comes the departure from Egypt, where the God of the Hebrews shows that He is the master of the august Pharaoh. The rest of the Pentateuch completes the foundation which will be the basis of the faith of the people of God.

With the same care with which the Holy Spirit exalts the Omnipotence of the sovereign Master, He teaches us to take into account

the frightful power of resistance which has been conferred upon man. God has not wished to violate this power, even at the risk of appearing disillusioned by the prevarication of our first parents, clothed with the grace of innocence, and then by the prideful relapse of the men who escaped the deluge. Adam thought he was equal to God; the descendants of Noah built a tower to scale the heavens. Will the children of Abraham be any more docile? Will God be better served by His chosen people? No, for the remainder of the historic books is the narrative of its revolts compared by the gentle Osee to the infidelities of a woman passionately loved. The virgin of Israel takes for her lovers the gods of the country who shower her with gifts. Are they not always masters of their own territory? Their festivities under the verdant groves efface the remembrance of dusty and sterile Sinai. When the Lord combatted the attraction of the high places, sanctuaries of mad joy, by the erection of a single place of worship, the Temple of Jerusalem, ten tribes break into schism; they must have their golden calf, and in their own land. Having thus deserted their national sanctuary and perverted the notion of their god, the Israelites of the North are powerless against the seduction of the Baals of Tyre, the family gods of their queen Jezabel.

God must therefore consecrate among them a group of faithful servants. These are the prophets. But intruders assume their name to hinder their ministry. Only a few, Elias, Eliseus, Osee, and their disciples, keep up the fight, that of the men of God animated with His Spirit, against the evil inclinations of nature, favored by idolatry, and which bring the Israelites to apostasy.

The kingdom of Israel is punished by an irreparable fall. Juda remains. Isaias saves it by his miracles, and consoles the people more than any other, this poor strayed sheep,¹ loved by its Shepherd always. He announces salvation in triumphant terms, gathering to it all peoples and the far off islands. There is nothing more beautiful in any literature. The Greeks have analysed our nature with greater precision. But who among them has experienced the sorrowful emotion of a great soul because God is offended? The moving terms of Isaias stir in its very depths the conscience of man guilty towards his God, and better than anyone before the Gospel he sets him in contact with an infinite mercy. Jesus liked to cite Isaias. Will Christians be content to ignore him?

Jeremias by his life foreshadows the mission of the Man of sorrows. This unaccepted prophet is enveloped in the fall of Jerusalem,

¹ Isaias 40:11.

but leaves it the promise of a new alliance, no longer written upon stone, but graven in the hearts. This hope is the possession of a faithful group among the exiles of Babylon. When they return, after this severe correction, they will show themselves docile. They obey the Persians without undergoing their religious ascendancy in a notable way. Hence the Bible is silent on their situation. The prophets are hushed. The more religious souls of Israel feed their piety with the singing of psalms, which will be handed down to the Christians.

But behold after the lion of Babylon and the bear of Persia there arises before the eyes of Daniel² a leopard with shining fur and rapid bounds, to which the rule is given. This was Alexander, the pupil of Aristotle, the messenger of Greek civilization which was to impose itself upon outer Asia and Egypt with an irresistible charm. All the shores of the Mediterranean, even conquering Rome, bent before this mentality which persuaded by its philosophy and enchanted by its masterpieces of art.

Judean peasants, even great landed lords, or the priest of a massive temple restored with great pains, were to be dazzled—and all the more so because they were not without intelligence—by that radiance which still casts itself upon our philosophers and our artists.

The taste for it was general.

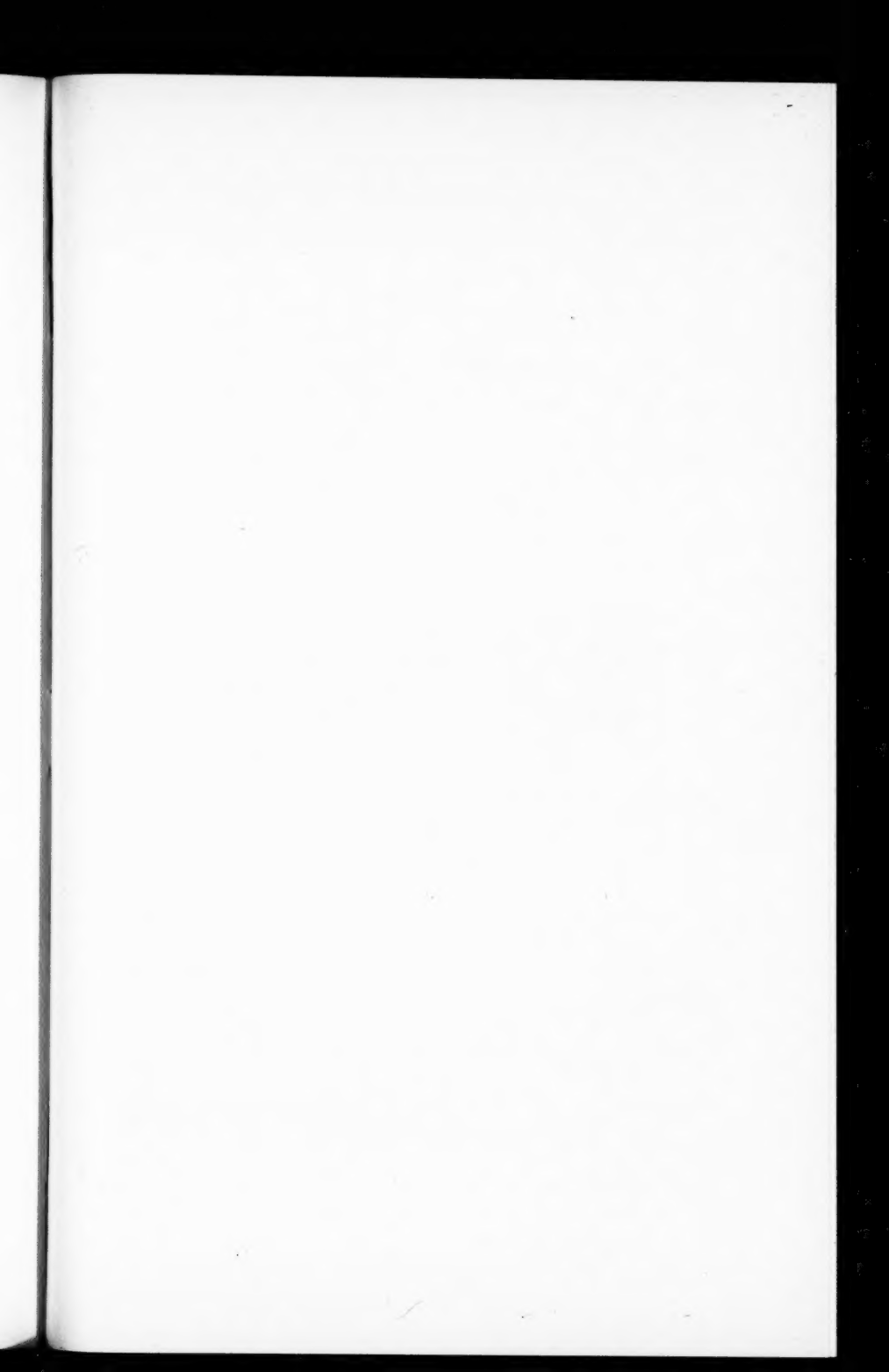
But what did the Greeks think of religion? The uncertain ray of light that Plato and Aristotle had caused to shine upon Attica had been swallowed up in the shadows.

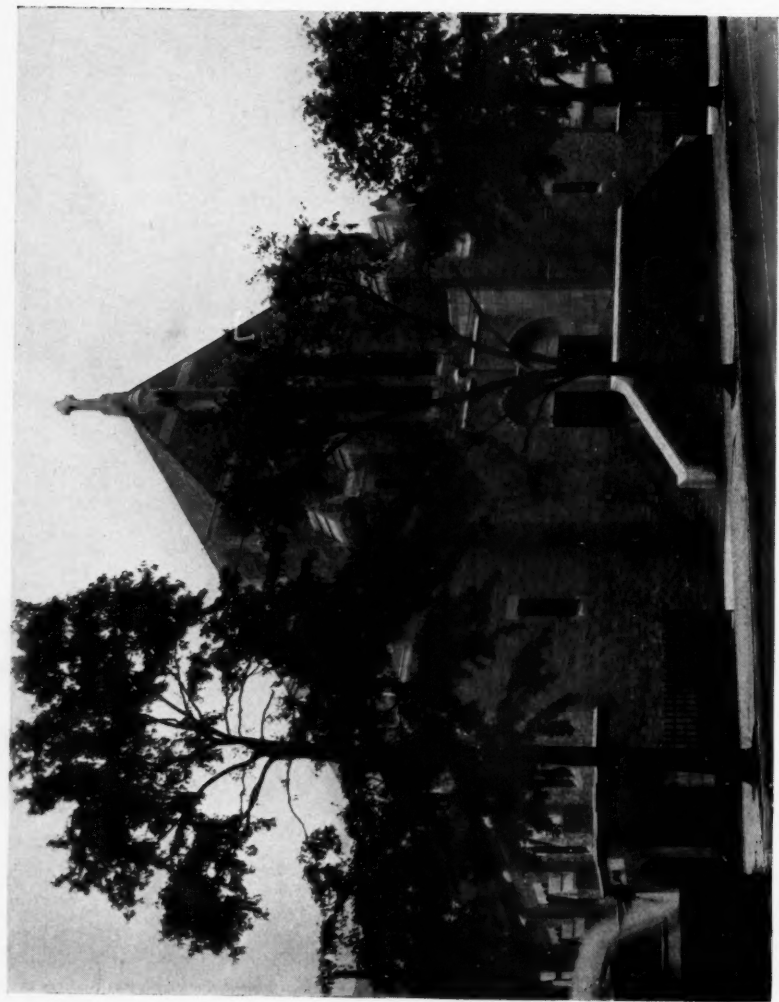
The prodigious intellectual superiority of the Greeks fell down lamentably on this one point. If they knew God, they had refused to pay Him homage. The pious Israelite, knowing what God was, Power, Providence, Wisdom, Goodness, Justice, suddenly drew himself up, proud of his superiority acquired through trial, when he compared his God to those whom Homer had so ingenuously brought on the scene, those handsome rogues, or even with those forces of nature with which the Stoic theories replaced them, not to mention Epicurus who paid no attention to this collection of gods.

And if he was proud, too proud, to be a member of the chosen people, the most superb Pharisee knew that he held this sublime knowledge not from his race but from God Who had revealed Himself.

At that time there were among the Jews—and it is to their eternal honor—heroes who gave their life for their religion. When the

² Daniel 7:16.





New St. Antoninus Church, Newark, N. J.

hellenism which reigned in the gymnasiums, in the theatre, in the literary world, endeavored to take possession of the Temple in order to install there the statue of Bacchus or Zeus in the space occupied by the mysterious presence of God, the Macchabees preferred death to apostasy. The bulk of the nation followed them. These are the last pages of the Old Testament. It seems natural for its conclusion to be the homage rendered by the Jews to their Messiah, awaited with all the more fervor after the Romans had robbed them of their independence.

But there were certain pages of the Scriptures which they had not understood: the existence of Jeremias, a prophet-apostle by his suffering, the expiatory death of the seven Macchabees,³ and above all the picture of the servant of the god of Israel,⁴ suffering to obtain the pardon of his people. Nor had the most reputed scribes understood that in promising salvation God did not stop at the temporal happiness of His people, the abundance of the harvests, the brilliance of victories. Undoubtedly the prophets had spoken, like Moses of old, of these temporal blessings,⁵ but their underlying thought was that God attached value only to humility of heart, to compassion for the miseries of others, to the love of God and neighbor. The rest was only symbolic. The Jews, with their religious chiefs in the lead dominated as they were by a narrow nationalism, expected of their Messiah only prosperity, victory, vengeance. Jesus came humble and suffering, He was crucified, they would have none of Him.

But why align shapeless sentences when Pascal has spoken: "The reason they have, and the only one to be found in their writings, in the Talmud and in the rabbis, is it not because Jesus Christ has not subdued the nations with an armed hand, *gladium tuum, potentissime*: Is that not all they have to say? Jesus Christ was killed, they say; he succumbed, he has not subdued the pagans by force; he has not given us their spoils, he gives no riches. Is that not all they have to say? It is by this that He is lovable to me. I would not wish him whom they picture to themselves."

Neither the gift of the grace of innocence, nor the chastisement of the deluge, nor the miracles of Exodus, nor the legislation of Sinai, nor the preaching of the prophets obtained what God wished for the

³ II Macch. 7.

⁴ Isaïas 52:13; 53:12.

⁵ The return of the ten tribes, the restoration of the throne of David, the glory of Jerusalem, etc. On this difficulty we ask leave to refer the reader to a previous article in which are found passages of Pascal of an incomparable spiritual beauty. (*Revue Biblique*, 1907, pp. 533-560, *Pascal et les prophètes messianiques*.)

salvation of men. All the instruments chosen by God either revolted or fainted or their mission was not efficacious: this is the whole story of the Old Testament. Then God came down in the person of the Son, called by the sighs of the prophets, drawn by the grace of Mary, like a good worker who himself does his work, and this is the New Testament.

It is always Jesus Christ acting in person, by the Church and by the sacraments until the end of time. The Church has the secret of the old book which the Synagogue clutches obstinately to its breast without understanding it. Its explanation is a call to Jesus Christ.

GOLDEN JUBILEE*

Very Rev. V. F. O'Daniel, O.P., S.T.M.

June 16, 1941

"Thou art a Priest forever, according to the Order of Melchisedech,"
HEB. VIII—4.



OR a long time during the past half century, practically during the whole of Father O'Daniel's priesthood, a rather attractive theory has held sway in the writing of American history. This is called the theory of the American frontier. Its purpose is to describe and to interpret the social and political progress of the American people in the light of the impact between the ever-receding West and the more stabilized East.

It is an historical commonplace that much of that West was Catholic when the pioneers began the journey across the Appalachian mountains shortly after the Revolutionary War. Evidence of French and Spanish Catholic culture met the American new-comers at every step once the River of the Immaculate Conception, as Marquette named the Mississippi, was crossed.

From St. Louis, to San Antonio, to San Francisco, from St. Anthony's Falls, to Santa Fe, to Corpus Christi, in the names of towns and villages, in the names of streams and mountains, the advancing frontiersman witnessed evidence of a past worthy of the Catholic Faith.

The building of our great nation in a little more than a century and a half is one of the most thrilling sagas of history. For all time to come, so long as we remain a nation, the boys and girls in our schools, the young and old of all ages will read the pages of this great past with hearts stirred by the heroism of their forefathers.

The conquest of the West has been highly dramatized in these latter years and has now assumed the sweep of an epic poem. But that should not blind us to the less pleasing side of the picture. Adventurers of all types, criminals, religious ranters, gamblers, petty politicians, hard drinkers, two-gun fighting men, and other worthless characters walked side-by-side with honest, brave men and women, starry-eyed with hope for homes in the great plains of the West.

From the vivid and picturesque scenes which crowd the general

* Sermon delivered by the Rt. Rev. Monsignor Peter Guilday.

picture of the westward movement, we turn this morning in loving memory to the first organized band of Americans to go west—the Catholic League of Maryland which began its journey to Kentucky in the Springtime of 1785. This League consisted of sixty Catholic families who had banded together to seek homes in the Blue Grass Region along the Ohio. We know too little of this precious page in our American Catholic history. The fact is, we knew almost nothing until Father O'Daniel made his researches in Maryland and Kentucky and wove the story into a fascinating chapter in his *Life of Bishop Edward Dominic Fenwick*. From his pages we glean the names of these pioneer Catholic families, names that are familiar to all of us—the Abells, the McAtees, the Hamiltons, the Spaldings, Jarboes, Lancasters and the O'Daniels. The journey from Southern Maryland over the old turnpikes leading to Pittsburgh or to the Cumberland Gap, while far different from the noisy caravans which came out of New England and the Carolinas, was not less dangerous. There was always the peril of roaming Indians and highwaymen. In fact, one of the ancestors of Father O'Daniel was slain by a highwayman just after the turn of the century on his way to Kentucky. Each successive group of Maryland Catholics was a happy one, the only sad note in the beginning was that they had no priest to accompany them, but that was quickly remedied and Catholic life and customs were soon well organized in the little towns they founded. Father O'Daniel's maternal grandfather, William Hamilton, one of the first settlers, was a double second cousin to Archbishop Martin John Spalding of Baltimore, and on this same side, he traces his family back to the *Ark* and the *Dove*.

With the blood of the pioneers in his veins, and with the stories of their exploits ringing in his ears from boyhood, it is not surprising that his mind and heart should be filled with the desire to place in permanent form the annals of this Kentucky past in which his own American Dominicans had played so splendid a part.

Father O'Daniel came to the work from a scholastic training acquired both at home in Kentucky and Ohio and in the University of Louvain, Belgium.

He was born and reared in the most historic settlement of the Dominicans in the United States, St. Rose, Washington County, Kentucky, in 1868, the son of Richard Jefferson O'Daniel and his wife, Sarah Ann Hamilton. His elementary education was received in private and public schools there and at the age of 18, he entered the Order of St. Dominic, and began the long journey to the priesthood which he reached on June 16, 1891. From that time, fifty years ago

today, his services to the Order and to the Church have been exceptional in scope and in scholarly worth. For long years he was professor of theology in Kentucky, in California, and here in Washington. He has had various educational offices in the ranks of his fellow-Dominicans, and during these last three decades of years he has been archivist of the province. Above all these posts, in the eyes of scholars beyond these sacred walls, he has become the historiographer of his Order and, on account of his many books and articles, he is acknowledged to be the foremost Catholic American historian of our generation.

Those of us who have followed his career as an historian have the satisfaction of knowing that it began with the creation of the Catholic Historical Review, of which Father O'Daniel was a co-founder and for many years an Associate Editor. Some of his earliest studies in Dominican history appeared first in the pages of the *Review* and all who read them realized that a scholarly and well-trained research student was about to reap the harvest of his long years of study and reflection.

Fenwick was not the first biography from the pen of Father O'Daniel. Three years before its appearance in 1920, Father O'Daniel gave us a life of Father Charles Hyacinth McKenna, the greatest Dominican of his day in the United States.

Here was no shadowy figure like Fenwick, or Wilson, or Miles, whose biographies were later to be written by Father O'Daniel, but the story of an apostle many of us knew and whose eloquence in behalf of the Holy Name thrilled hundreds of thousands of men throughout the United States, and who laid the foundations for the Society which other Dominicans guided wisely and successfully during the past half-century.

The *Life of Father McKenna* revealed the fact that we had in the American Church an historian as skilled as Shea, and far more brilliant than Martin John Spalding, Camillus Maes, Sarah Brownson and others of the earlier school.

When the little band of brothers, with Shahan at our head, back in 1914, founded the *Catholic Historical Review*, it was to Father O'Daniel that we came for advice and ever since he has been a sagacious and prudent leader.

Father O'Daniel's historical work has not been limited to the United States alone. His treatises on the founding of the Order, on the first disciples of St. Dominic, on the Dominican laybrother, and other studies have enlarged our vision of the Order's marvellous past. The best of these works is one that reveals a special legacy we sons

of St. Dominic possess for our own sanctification and for the strengthening of our courage in the cause of Christ—this is that remarkable study of the *Dominicans in Early Florida*, with the saintly martyr Father Luis Cancer as the central figure of that glorious scene. Crowning all this library of Dominican history, Father O'Daniel is finishing a voluminous history of St. Joseph's Province which will give the complete and detailed story of the past labors of his brothers here in the United States.

However, on this jubilant note of our gratitude to Father O'Daniel for his magnificent leadership in the field of American historiography, we must stop.

For, after all, it is not alone the historian we are honoring this morning, but more than anything else the gift of the Holy Priesthood of Jesus Christ. What are fifty historical masterpieces compared to fifty golden years of the Sacrifice of the Mass, a half-century of priestly ministrations to poor and rich alike? It is easy for us to ascertain his mastery of historical sciences in his many books and articles, but no one except our Blessed Lord knows the long record of his success as a spiritual guide and as a teacher. His own memories naturally are filled with recollections of thousands of such spiritual marvels, but this morning one memory rises above all the rest, during these past fifty years, and that is the morning of his First Mass, in June, 1891.

Such then are the main outlines of a magnificent record of scholarship and of the priestly life. It is one in which many have shared, none more so than our University family of which Father O'Daniel has been an illustrious member for the past thirty-five years. In the evening of his life we praise and honor him as one who has brought to this House of Studies and to the Catholic University of America a nation-wide fame as a priest, historian, and humble son of St. Dominic.

We congratulate you, Brother Victor Francis O'Daniel, on the excellent use you have made of your talents and so generously.

You are about to ascend these altar steps to consummate the Sacrifice of the Mass of your Golden Jubilee, about to enter into the Holy of Holies again with renewed consecration upon your hands—the consecration love and affection have wrought during all these years that are gone; you are about to stretch forth again those strong arms which have never wearied in the labor of love you took to your heart so many years ago, and as you near the Tabernacle where Jesus Christ the Son of God dwells in the silent mystery of His all-holy Divinity, let the words which must come first upon your lips be your thanks—

giving for the years that are past and your pledge for the years to come; let them be said as if this Chapel and all the Dominican Churches throughout the United States, uttered them with hosannas of joy as the pilgrims do around the Blessed Sacrament at Lourdes; let them sing and ring in your heart for they are God's greatest blessing to you and to us—Faith in the Holy Catholic Church. Our hearts will be with you in those words, our prayer will be the same, supporting you, so that everywhere, where your name and fame are known, the song will resound: "*Credo in unum Deum: I believe in God the Father Almighty, and in Jesus Christ, His Only Son, Who was made Man for us, was crucified, died and was buried. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, and I look for the resurrection of the dead and life everlasting in the world to come.*"

In the name of your Brethren and in the name of the University, I congratulate you from my heart and wish you in God's Holy Name—*ad multos annos.*

DOMINICAN FATHERS
PROVINCE OF ST. JOSEPH

869 Lexington Avenue
New York, N. Y.

The Very Reverend
V. F. O'Daniel, O.P.,
St. Rose Priory,
Springfield, Kentucky

Dear Father O'Daniel:

Upon my return to New York, I found the enclosed letter from the Master General. I am sure it will give you great pleasure to know that His Paternity recognizes your ability and is well aware of your accomplishments. I regret this letter did not arrive in time for the celebration of your jubilee.

Wishing you every blessing, I remain

Sincerely in St. Dominic,
(signed) T. S. McDERMOTT, O.P.,
Provincial

June 18, 1941

Santa Sabina—Aventino—Roma 147

May 17, 1941

Very Rev. V. F. O'Daniel, O.P., S.T.M., Litt. Doct.,
Dominican House of Studies,
Washington, D. C.

Very Reverend and dear Father:

We have learned with pleasure that you are celebrating the Golden Jubilee of your Priesthood on the 16th of June and We gladly avail Ourselves of this auspicious occasion to send you Our hearty congratulations and express Our deep gratitude for the splendid and faithful service you have given to the Order during these long years.

Among your many and varied labors We single out for special mention the valuable work you have accomplished as Historian and Archivist of St. Joseph's Province. Our own personal efforts to revive interest in the history of the Order are well known. Hence it is with real pleasure that We put on record Our appreciation of all you have done in order to preserve for posterity the history of the Dominican Order in the United States of America. May God reward you for it. Would that every one of Our Provinces had such a faithful custodian of Our historical treasures!

As a pledge of Our gratitude We impart to you—by permission of His Holiness—the Apostolic Blessing. To this We add Our own paternal blessing and Our personal good wishes for your welfare.

Devotedly yours in St. Dominic,
(Signed) FR. M. S. GILLET, O.P.,
Mag. Gen.

APOSTOLIC DELEGATION
United States of America

No. 9113A/41

3339 Massachusetts Avenue,
Washington, D. C.
July 15, 1941.

The Very Reverend
Victor Francis O'Daniel, O.P., S.T.M.,
Dominican House of Studies,
487 Michigan Avenue, N. E.,
Washington, D. C.

Dear Very Reverend Father:

I am very much pleased to tell you that the Holy Father has graciously deigned to bestow upon you His Apostolic Benediction as a token of heavenly favor, on the occasion of your golden jubilee in

the holy priesthood. May this blessing of His Holiness be a har-binger of many more blessings upon you in the years still before you.

I grasp this opportunity to extend my own congratulations to you, not only upon the completion of so many years in the priesthood but particularly upon the historical accomplishments which have justly placed your name to the fore of the American writers and students of Church History of this country.

With kindest regards and best wishes, I remain,

Sincerely yours in Christ,

(signed) A. G. CICOGNANI, Archbishop of Laodicea,
Apostolic Delegate

✠ VERY REVEREND JAMES PAUL ALDRIDGE, O.P. ✠

The Province of St. Joseph suffered a severe loss on October 17 when Father James Paul Aldridge passed to his eternal reward following a stroke suffered the day before his death. Although Father Aldridge's health had been impaired for some time, he was active until the day before he died. He was preparing to answer a sick call when he was stricken.

Father Aldridge was born in Steubenville, Ohio, June 10, 1876, the son of William and Sarah Aldridge. He received his elementary and high school education in the public schools of Steubenville.

He entered the Dominican Novitiate at St. Rose Priory, Springfield, Kentucky, and received the habit there on September 10, 1897 from the Very Reverend William Quinn, O.P., Prior of St. Rose. The following year on October 4, he made his profession. He pursued his philosophy course at St. Rose and his theology at both St. Rose and St. Joseph's Priory, Somerset, Ohio. On June 29, 1905, he was ordained to the Holy Priesthood by the Most Reverend James J. Hartley, D.D., Bishop of Columbus.

After his ordination, Father Aldridge was sent to the Minerva in Rome, then a Dominican International College where he made advanced studies in Canon Law and Theology. He was in Rome from 1905 until 1908 and in that time received the degrees of Lector in Sacred Theology, and Doctor of Canon Law.

Upon his return to the United States, Father Aldridge was assigned to the Dominican House of Studies in Washington as Professor of Canon Law. On December 30, 1908 he was appointed Master of Students. He left the House of Studies September 3, 1911 to become Vicar of St. Patrick's Vicariate, Columbus, Ohio and there he remained until October 10, 1914, when he was named Vicar of St. Mary's Vicariate in New Haven, Connecticut. When St. Mary's was made a priory, June 15, 1916, Father Aldridge was appointed Prior. He remained in New Haven until November 24, 1918, when he was assigned to the Angelico in Rome. There on April 11, 1919, he became the English-speaking *Socius* of the Master General with the title of Provincial of Lithuania. He was made a Master of Sacred Theology on August 31, 1919.

He returned to this country and on December 6, 1920, became Prior of Holy Rosary Priory in Minneapolis, remaining there as Prior until January 26, 1927. In March of that year he was chosen

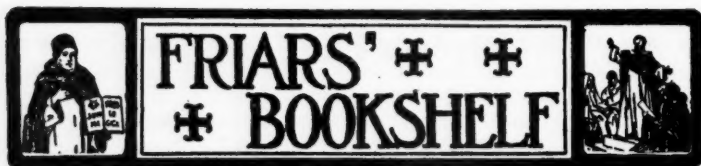
Prior of St. Rose Priory in Springfield, Kentucky, and was reelected on May 23, 1930. On August 22, 1933, Father Aldridge was appointed Religious Superior of the Dominican Fathers at Providence College, Providence, R. I. He filled that office until he was appointed pastor of St. Thomas Church, Zanesville, Ohio in August, 1936.

Father Aldridge's funeral was held at St. Thomas Church on Tuesday, October 21. A solemn requiem mass was sung by the Very Reverend John J. Dillon, O.P., President of Providence College, assisted by Reverend H. A. Burke, O.P., of St. Thomas' Church, as deacon and Rev. Richard Murphy, O.P., of the Dominican House of Studies, Washington, D. C., as subdeacon. The Very Reverend William D. Sullivan, O.P., Prior of St. Joseph's Priory in Somerset, Ohio, preached the sermon. His Excellency, the Most Reverend James J. Hartley, D.D., Bishop of Columbus, who ordained Father Aldridge to the priesthood and was his life-long friend, presided at the mass and spoke a brief tribute. The music for the mass was sung by the Dominican Students from St. Joseph's Priory. Burial took place in the community cemetery at St. Joseph's Priory, Somerset, Ohio, where the committal services were conducted by the Very Reverend H. J. McManus, O.P., Prior of St. Rose Priory.

Father Aldridge will be remembered as a sterling priest and an exemplary Dominican. As professor, superior and pastor, he won the love, respect and admiration of all who came in contact with him.

To his mother and his brothers, Dominicans extend heartfelt sympathy. May he rest in peace.

J.M.D.



Canons and Decrees of the Council of Trent. By Rev. H. J. Schroeder, O.P. B. Herder Book Co. St. Louis, Mo. pp. i-xxxiii+608. \$6.00.

The latest work of the author of the *Disciplinary Decrees of the General Councils* (Herder Co., 1937) and noted American scholar of the Church Councils completes the original purpose which was to make available in English the disciplinary measures of the General Councils of the Church. Those who have read the previous work will recognize that its value lies in the orderly collection of the texts of the decrees, their precise and faithful translation and the excellent commentaries annexed to them. The Council of Trent, standing as it does at the summit of Conciliar dogmatic development and reform, has thereby demanded the attention of a single work and at the same time necessitated a treatment different from that which the preceding Ecumenical Councils received. In order not to minimize in any way the significance and value which Trent holds, particularly in the sacred sciences, Father Schroeder has brought together into a single volume both the doctrinal and the disciplinary decrees of this Synod, foregoing any commentary other than that afforded by the Tridentine literature itself. It is this completeness of subject-matter which will recommend it to a greater number of students and readers.

The English translation constitutes the first half of the book. It contains the canons and decrees of the Council with certain key papal documents relating to its inception, continuance, termination and confirmation. The Latin text which completes the volume is somewhat more extensive. It includes in addition several Bulls and *Motus Proprii* concerning the enforcement of the Tridentine decrees and also the texts of previous legislation referred to by the Council. Worthy of mention are the splendid Latin and English indices and tables of contents.

The Latin text is based upon authentic editions and from it the most welcome part, the English translation, has been made. Father Schroeder has produced a translation which is readable, accurate and unstilted. In so doing he has been guided by the best non-Latin versions available, with the result that it is undoubtedly the most valuable English rendition yet to appear or which shall appear for a long

period to come. Years of scholarly research have produced their fruitful reward.

Surprisingly enough, the book is dramatic. The progress of the Council is portrayed before our eyes in the judicious selection and interspersing of papal and Conciliar documents throughout the work. Beginning with the Bull of Convocation of Paul III in 1542 and ending with the Bull of Confirmation of Pius IV in 1564, there are mirrored the trials and difficulties and opposition which the Council was forced to undergo in the period of its checkered existence. They offer a measured insight into the background of the Council. Of particular note is the Oration delivered at the ninth and last session which is a masterpiece of summarization of the work of Trent. This volume makes available in English for students the pronouncements of Trent which furnish a compendium of some of the most important points of Catholic doctrine and reform. For clarity of thought and succinctness of expression nothing finer can be had. For example, the decree on Justification which the author points out was one of the unique contributions of the Tridentine Fathers, is a classic of Catholic theological doctrine. What is laudable in the present volume is that none of the canons and decrees have suffered in the translation. The foreword states that "the translation of these dogmatic decisions will be of immense advantage not only to the clergy but also and especially to the seminarian and the educated layman." This prediction has now become a reality.

N.H.

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- * **A Companion to the Summa: I: The Architect of the Universe.** By Walter Farrell, O.P., S.T.M. Sheed & Ward, New York. 1941. pp. i-vii, 457. \$3.50.

Father Farrell in his foreword characterizes his companion to St. Thomas' *Summa* as a primer as far as the angels are concerned; if that is the case, the choirs must be at this very moment congratulating him on the fine job he has done to render the profound thought of their favorite Doctor into an idiom that is intelligible to the "butcher, the baker and the candlestick maker." In an analogous way, they may even chuckle over the deft touches of humor that lighten as well as illumine the subject matter of this highly important part of Sacred Doctrine.

The challenge that the first part offers to an informal, rhetorical technique, is, from some points of view, greater than that necessitated by a strictly scientific approach that must take cognizance of the great tradition of Thomistic commentators. The great questions, so remote from our world of dollars and cents, come to life again as the wise

man is conducted on his pre-view tour of the ineffable mysteries that will be seen in piercing and loving clarity after death. Only the wise man can know these things and Father Farrell shows how precious a treasure the wise man carries with him if only he will become more aware of the sacred Persons Who dwell within him.

The stupendous parade of divine perfections dazzles the mind and inflames the heart. An ever-increasing crescendo of admiration wells in the heart at the genius of St. Thomas who assimilates and coordinates the great wellsprings of Christian thought, never sacrificing human nature to divine rights nor sacrificing these in turn to man. The familiar questions that comprise the first part are treated under attractive headings and each chapter has the advantage of an outline. The ineffable Godhead in its absolute and relative considerations, the procession of creatures, the glittering angels, the ever-human lord of the visible world pass in review under the pleasant tempo of a modern Thomist whose devotion to truth and one of its greatest human exponents has written a score distinguished for its happy notes of grace and persuasiveness.

M.E.G.

Thomistic Psychology. By Rev. Robert E. Brennan, O.P., Ph.D. The Macmillan Co., New York. 1941. pp. i-xxvi, 1-401, with table of contents, diagrams, bibl. & index. \$3.00.

This latest book of Fr. Brennan's approaches very closely to that ideal of which modern lovers of St. Thomas have so long dreamed. The author has based himself squarely upon the perennial doctrine of Aristotle and St. Thomas and upon these firm pillars he has reared a structure calculated to unify and coordinate a domain of thought too long abandoned to the questionable solicitude of the eclectic and the dilettante.

Psychology, the author, wisely insists, deals with the soul, its powers, its habits and operations as they are found incorporated in man who ever remains a composite of body and soul. Neglect or over-emphasis of one of these essential elements has always resulted in a complete misunderstanding of the proper subject of human psychology.

This delicate balance, is, in fact the central, unifying idea which must be tenaciously protected by the true psychologist whether he be preoccupied with the science of psychology or the philosophy of psychology. In this regard, the plea of Fr. Brennan for an unqualified abolition of the division of psychology into empirical and rational is most timely. The scientific and philosophic techniques can and should

supplement each other and the unity of man is a sufficient safeguard, if only it be kept in mind.

With this formula ever at his fingertips, the author has succeeded in tracing all of psychology's misshapen vagaries to either the door of Materialism or Idealism through a neglect of that moderate realism which embraces the partial truths of both and repudiates both extremes. Around this rallying point, the golden sheaves of tremendous truths about man and the precious gleanings of the laboratory are integrated into an organic, orderly whole.

Rarely, if ever, does the author in his proofs, conclusions and illustrations, overstep the limits imposed by this notion of the composite nature of man. On one occasion, however, he leaves himself open to challenge where he writes: "The doctrine of original sin, which can be established on purely philosophical grounds . . ." (p. 109) and on the following page: "The Christian philosopher . . . is also aware of the fact . . . that matter is susceptible of grace, and . . . is capable of union with a divine Person . . ." As to the first statement, the author probably intends to say that the philosopher can in a vague sort of way conjecture that something disastrous has befallen the nature of man but does not mean that philosophy unassisted by revelation can evolve the highly specialized and technical doctrine of original sin as it stands established in theology. The second statement no doubt requires the reader to bear in mind that the Christian philosopher always subordinates his reason to the higher light of faith and that as a Christian, he is aware of many sublime truths about man which philosophy cannot know. Properly interpreted, these points do not draw Fr. Brennan far from his charted course.

This note of wholesome restraint is put to the crucial test in the opposite direction when the author, confronted with the necessity of determining the object of the human will, unhesitatingly declares it to be: "Body goods understood as desirable by reason." (p. 248) The casual reader at first may be inclined to quarrel with such an arresting restriction of the will's amplitude of objects. A careful scrutiny of the proportion exacted between the objects of the intellect and will cause all hint of unorthodoxy to vanish for under this ratio the will's object in the state of union with the body can never be positively and completely divorced from references to materiality. Should the statement remain difficult after this comparison and Fr. Brennan's brief but adequate explanation (p. 249), the difficulty may be obviated by correlating this distinction with another that is frequently given by the Thomists who contrast the will's capacity for the good in general with the activity of the will in particular operations which rise

above the abstractions of the mind and seek concrete good whether finite or infinite.

The neglect of this distinction suggests an even more fundamental weakness which is evident in the author's treatment of the Volitional Life of Man (Chapter VIII). This is the absence of a convincing argument for the fact of volitional power. The ever-constant thoroughness that so distinguished other sections of the book, is absent here. A more careful exposition of St. Thomas on this point would have improved the whole treatise and removed the chief source of complaint.

More than counterbalancing this, there are accumulative excellences which make Fr. Brennan's book invaluable in its field. His faithful appreciation of the hylomorphic nature of man in its many ramifications reveals his exhaustive scholarship. The orderly arrangement of material, the careful selection of illustration and clarification appended to each chapter, the elegance of style and beauty of the publisher's format combine very happily to make this just the book to grace every student's shelf. S.T.D.

**** Living Thoughts of St. Paul.** By Jacques Maritain. Longmans Green Co., N. Y. 1941. pp. 161, with Index. \$1.25.

The surprisingly fertile pen of M. Maritain has turned to the profound doctrines of the Doctor of the Gentiles and has sketched a clear commentary on the great questions of Christian revelation which the Epistles so vividly convey. The mission of St. Paul as the vessel of election to the Gentiles offers M. Maritain a rich opportunity to show the intimate connection between the Old and the New Law and the Semitic heritage which was fulfilled but not abrogated by the coming of the Expected of the Nations.

The burning thoughts of St. Paul are loosely connected under eight headings; short notes accompany the cognate verses relative to each. Two points of criticism are to be noted: The citation of the New Testament according to the Westminster Version in which the British custom of referring to the Deity in small letters is a little out of place inasmuch as there are other versions whose literary value and adherence to the American custom would make their use preferable. As piercing as the exegesis of M. Maritain is, there seems to be a misplaced emphasis in putting the burning thoughts of the Apostle in very small print while the commentary is in much more legible form.

The high point in this latest addition to the Living Thoughts Library is the section which ends the book. Here, the New Man renovated by the gift of God's grace is shown to be essentially super-

natural. The haunting mystery of election and reprobation responds to the stimulating efforts of the commentator, who nevertheless must like the human author of his text, cry out in faith: "O the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how inscrutable are His Ways!" The life of the New Man "longs to dissolve and be with Christ." The *Living Thoughts of St. Paul* are an aid to this end. M.B.

Granite for God's House. The Life of Orestes A. Brownson. By Doran Whelan. Sheed and Ward, N. Y. 1941. pp. i-ix, 1-366. \$3.75.

The granite that Orestes A. Brownson hewed for God's House was sturdy stuff, durable enough to survive, despite the many obstacles that were cast in the way of his literary immortality. Almost as durable is the sympathetic study of Brownson that Doran Whalen has quarried from many important sources that were passed over in previous attempts to render the great editor's message alive and important today. The significance of the title is important as it places due emphasis upon the integrating influence of Brownson's unswerving quest for truth which led him through so many apartments in the same house at the wrong address. A pilgrim he certainly was but his progress stopped short once he had "wooed the truth like a bride" and won her in the Church of his quest. To a biographer of another religious denomination, Brownson's acceptance of the Catholic Church might be just another milestone out of many with the prospect of a further evolution of belief still possible. This advantage of "feeling with the Church" has made *Granite for God's House* the most satisfactory biography of Brownson that has yet appeared. In addition to this great advantage of proper focus, Doran Whalen has added much more data on the beginnings of Brownson's career and its uncompromising ending, instead of concentrating on the middle phase of Brownson's life which could be claimed by any sect.

In view of these virtues, the absence of index or bibliography detracts from the value of the book as a scholarly contribution to Catholic Americana. Certain facts are brought to light in this study which reveal access to documents hitherto unused. Such, for example, are the injuries inflicted on Brownson as a result of Thurlow Weed's machinations which made Archbishop Hughes the unsuspecting tool of Seward to split the Democratic party. Again, the influence of *L'Avenir*, the journal of Lacordaire, de Lamennais and Montalambert, is a phase hitherto unnoticed. The social doctrines of Lacordaire afforded Brownson much practical insight into social questions which were an important phase of his activity. Noteworthy

too, is the author's de-emphasis of Brownson's connections with Fanny Wright which, important as they were, did not constitute the high-point in his career. He had lent to her labor movement all of his considerable support until he discovered that under the gossamer of her fine phrases there lurked Communistic principles. These he courageously repudiated and became instrumental in removing the Communistic threat for a hundred years.

Mr. Whalen's explanation of the fall of Brownson's star is most plausible and it is the opinion of the reviewer that subsequent historians will be forced to cede to Brownson his rightful place as the American of his generation. The "conspiracy of silence" has too long relegated Brownson to the limbo of forgotten greats and this began only after his conversion to the Catholic faith. The unkind barb of Lowell who called him a "weathercock" should be seriously reinvestigated by historians who up to now have been content to accept Lowell's prejudice as the last word. If Van Wyck Brooks ever had the thought occur to him that the Indian Summer of New England's Flowering is only explainable in terms of Brownson's having left Brook Farm and the Boston Movement to their own devices, he banished it very quickly. Yet the significant fact remains, whether it be coincidental or causal, that once Brownson left the movement, the flowering went to seed with no school or influence to mark its demise. The dethronement of Channing is now an accomplished fact yet Brownson had detected Channing's feet of clay long before anyone else had done so. The crown taken from Channing has not yet been placed on Brownson's unassuming head but further studies may see justice done to him.

Brownson's conversion resulted in his being ostracized by the Boston "Brahmins" and his fellow-Catholics never completely accepted him as their spokesman. His truly great intelligence lacked the precision which a valid metaphysics bestows and his great logical ability was too often trapped in obscurities which begot trouble. Some students of Brownson have tagged him with the label of Ontologist but Mr. Whalen shows conclusively how unmerited this charge was, despite the admitted verbal similarities which Brownson's psychology betrays.

The strange silence about Brownson which saw his name "carefully erased" from the record of American greatness is disappearing. Mr. Whalen offers the best explanation to date why his hero has been so successfully and completely ignored. Further studies, employing the critical apparatus and technique of the specialist, may well prove this contention, so bolstered up by citations whose source is not given

explicitly enough to satisfy the critic. The aim of story-telling, which was Mr. Whalen's in *Granite for God's House*, has been more than fulfilled with much of love of truth which was so characteristic of his great and neglected hero. F.R.

**** A Declaration of Dependence.** By Rt. Rev. Msgr. Fulton J. Sheen. Bruce Publishing Co., Milwaukee, Wis. pp. 140. \$1.75.

With an eye to pertinent titles, Msgr. Sheen offers his wide reading public *A Declaration of Dependence* to offset all the angry words about rights without duties centered in the source of any declaration's manifesto, whether it be New World or Old. The discerning eye may detect some resemblance of doctrine and figure with previous works of Monsignor Sheen but this should not offer any bar to the attractiveness and timeliness of the truths which he has insisted upon with as much vigor as they have been neglected by law makers and rulers. This similarity is only incidental and the main theme, as old as divine revelation itself, is renewed as only the masterful preacher can.

Eleven chapters embracing the roots of modern evils and embodying their solution in terms of dependence upon God as He has expressed His will in His Church constitute the book. The roots of our modern decay are a denial of reason and law which the author traces to current philosophies from whose tyranny so much of the world is suffering. The taunt of the unbeliever: "Where is your God and why doesn't He work a miracle to end the war?" is parried very effectively by Monsignor Sheen who inquires the why of all the sudden interest in miracles when the Gospel miracles have been dismissed as old wives' tales. The midway position between militarism and pacifism finds a strong defense in the pages of the declaration. The Old Testament is used most effectively to point out how God used war as an instrument of His justice with the implication that the world can expect the same fate as long as it willfully ignores God. The Christian truths that somehow found place in our law must be reintegrated in American life with the proper subordination of rights and duties.

A Declaration of Dependence will answer many difficulties and afford much pleasure as well. Its timeliness and fertility of expression do not depart from the previous high repute of Monsignor Sheen's eloquent pleadings for Christ's justice and charity. M.R.

A Woman Wrapped in Silence. By the Rev. John W. Lynch. The Macmillan Co., N. Y. 1941. pp. 277. \$2.00

The silence of the Sacred Scriptures on the glories of Mary, the Mother of God, is a commonly-known fact as one recalls the few pas-

sages in which her words are narrated. From these few details have flowed countless virtualities, some infallibly defined, many others an integral part of the devotion of the faithful, whether they recount her glories as theological conclusions or as pious practices that have been found to be beneficial in the non-liturgical life of the Church. This preoccupation with the sublime subject of the Mother of God has not been the concern of the pious alone. Great artists have lavished the fruits of their genius upon this theme with Madonnas that are tributes to her greatness. Among these artists, there has been a singular lack of poetical material; a few scattered lyrics hymn her praises but no ambitious work of any consequence has been devoted to her exclusively. There are intrinsic difficulties which may explain this silence of the poets. The sublimity of such a subject would require extensive familiarity with the Sacred Scriptures, the doctrine of the Church and the Fathers; assuming that this was available, the added difficulty of blending theological orthodoxy with the poetical nuance is almost superhuman. The unquestionable supremacy of the former could never be sacrificed to the latter. Even assuming this felicitous combination, there would remain the temptation to sentimentality and over-mixed metaphors.

These difficulties must have vexed Father Lynch but he has overcome them in a remarkably human yet dignified way in his verse-form narrative of the "silent Lady" of the Scriptures. Two extremes are avoided by the young poet-priest which are a test of any creator's mettle. The silence of the Sacred text made extensive use of the creative imagination a necessity; the sublimity of the woman clothed with the moon and the stars forbade any suggestion of saccharine pathos that would make her just human, without the dancing flecks of divinity that lighted every moment of her existence. This gap had to be bridged by a rare kind of sound exegesis whose orthodoxy was susceptible of turns of figured speech which would not swallow the proverbial camel in their straining for effect. Long hours of loving contemplation, as silent and as fruitful as were his theme's, must have anteceded the longer hours of revision and adaptation. The acknowledged sources of this study were, of course, the appropriate texts of Sacred Scripture in conjunction with the best biographical data of the best historians of the life of Christ, such as Abbe Fouard, Peres Didon and Lagrange. The fruits of this study have produced a human composition that is rich in content and graceful in form. Delicate metaphors flow from the author's pen with the art that conceals art in its often sublime blank verse—a wisely selected vehicle to portray the perfections of the greatest Queen of all.

The unity of theme is guaranteed by the motif of silence that really did characterize the life of Mary, who stored in her heart many words which it was not permitted for her sons to know with divine authority. The silence of the flight into Egypt, of those lovely years of subjection in Nazareth, the strange silence of Easter morn, are secrets which Father Lynch has revealed in a beautiful poem, well worth while.

T.M.C.

* **Saint Thomas Aquinas.** By Gerald Vann, O.P. Benziger Bros. New York. 1940. pp. i-ix, 1-182. \$1.70.

Father Vann obviously doesn't believe that "East is East and West is West and never the twain shall meet." He has foundation for his hope of the eventual reunion of oriental and occidental Christendom, and that foundation is Saint Thomas Aquinas. Thus Father Vann, in expounding the thesis of Christendom reunited through a balance between the intuitional approach of the East and the rationalized methods of the West, presents an excellent and multiangled approach to the great Dominican master of synthesis.

Since the close of the thirteenth century the East and West have drifted farther and farther apart. Today the West has reached the nadir where the metaphysical basis of truth is not only ignored but denied. Saint Thomas is the unique figure to whom East and West must turn for the principle of reunion. The author interestingly shows that the Prince of theologians by heredity, environment, temperament and character is singularly free from those human confinements harmful to the unhampered search for truth. In the very materials with which Saint Thomas worked, he shows the Pauline spirit of his mind, the spirit that seeks to be wherever Truth has breathed.

Father Vann brings out strikingly the tremendous significance of Thomistic doctrine when he enumerates the appalling number of diverse elements the saintly friar had to integrate. (p. 95) In this mighty task of synthesis, Saint Thomas exhibited a two-fold originality "first, in the perfection with which he wove the endless threads of thought and of life into an organic unity . . . secondly, in the fact that he made sure, by keeping his thought free from physical theories and maintaining it always on the metaphysical, and therefore eternal, plane, that his synthesis should not be a dated system. . ." (p. 154) The author views as a terrible tragedy the failure of subsequent scholastics and European thought in general to utilize Saint Thomas' great gift to mankind.

In the final chapter of this medium-sized, thought-packed volume, the author pleads for the need today of Thomistic thought. The doc-

trine of Saint Thomas stands alone in its adaptability to both Eastern and Western mind. "Saint Thomas is *vir omnium horarum* in this sense too, that no one method of expressing his truth is necessarily more faithful to the spirit of Thomism than another, but that on the contrary Thomism itself demands that it be expressed in the idiom of the time and circumstances of those to whom it is addressed." (p. 159) Now then is Thomism faced with a vast opportunity, the re-union of Christendom. It alone seems able to cope with the main difficulty: "the apparent impossibility of ever beginning to think in like terms, of ever understanding one another's approach to revealed truth." (p. 161)

Though this book was primarily written for the non-catholic reader attracted and impressed by the wisdom of Saint Thomas, yet it should be a stimulating intellectual shower to the catholic collegian who knows Saint Thomas as great but who has yet to realize why.

* **A Catholic Dictionary.** Edited by Donald Attwater. The Macmillan Company, N. Y. 1941. pp. i-xvi, 576. \$1.98.

Formerly published under the title, *The Catholic Encyclopaedic Dictionary* and retailing for considerably more than its present price, this new reissue, under an abbreviated title that offers no ground for confusion as to auspices or editorship, is both catholic in name and scope. It offers the best fruit of modern scholarship and techniques and avoids the tendency to iconoclasm that often appears in modern research and its ruthless respect for documentary proof on historical questions. The article on the Rosary, for instance, is not quite as savage as others, although the conclusion is practically the same: the tradition is certainly almost five hundred years old and has tremendous extrinsic authority but it is not yet conclusively proved that the hammer of the Turks was Our Lady's bit of favoritism to a devoted son. There is an impressive list of contributors and revisors which does much to engender acceptance on their authority; yet one must guess who contributed each article. Cross references are given to furnish a complete treatment whenever necessary. Among the contributors and revisors are such outstanding persons as the editor himself, an authority on the Eastern Churches, Father d'Arcy, Msgr. Batiffol, Margaret Yeo, Eric Gill, and Joseph Clayton.

There are additions which enhance the general value of the Dictionary, such as a glossary of ecclesiastical abbreviations and forms of address, and a bibliography which is a surprisingly complete and select in its range. The accent as a whole is placed on modern works but the old favorites, mellowed and perennially fruitful, are by no

means neglected. References to Sacred Scripture are given according to the Challoner Version, which is somewhat strange for the American market, especially after the notices given to the Confraternity version. This may be due to the publisher's inability to get the new version in time; a subsequent edition may begin the trek to this work so dear to the American hierarchy.

Few could have the erudition or powers of memory that are entailed in a knowledge of even a fraction of this book's details; few likewise would be able to have at hand a lengthy set of tomes, even assuming the inclination. The reissue of this dictionary overcomes these obstacles hands down. It is an indispensable arsenal for student and the Apostolic layman.

D.E.F.

The Concise Cambridge History of English Literature. By George Sampson. The Macmillan Co., N. Y. 1941. ppi-ix, 1094. \$4.50.

The standard *Cambridge History of English Literature* has been streamlined with a minimum of disadvantage to the student. This is good news for every student and teacher of English Literature for whom such a brief version has long been an unfulfilled necessity. Better news is the way in which Macmillan has presented this modern synopsis of its famous parent. Those cognate affiliations that clutter up the romance and beauty of literature are still available in the fifteen-volume set for those specialists who are interested. The beginner can rest in a state of blessed contentment with the text and barest details of milieu before he attempts any extensive inquiry into the ramifications that accompany any study of the origin and progress of the English language. A six-foot shelf on Hamlet's literary forebears, an additional garret dusty with tomes on the authorship controversy are a poor substitute for the glowing pages of the tragedy itself and in no way are required for the essential joys of good reading. The abbreviated version does not usurp the place of the text but modestly and wisely acts as a sober guide to better reading.

Premature death was a decisive factor in the cataloguing of the larger *History*; the common touch of the contemporary offended a Brahmin tradition that permitted only the literary dead to live in its pages. Since 1916, many changes have taken place in Grub Street; ample provision for these had been made, as well as for the contemporaries, in the new *History*. The larger *History*, of course, is the model for this shorter version and its spirit animates both the synopses and the additions that have been made. The concluding chapter, for example, is a happy excursion into contemporary writing which reveals the critical judgment of the compiler in its full light.

The traditional points of view are given on the greats and near-greats who are included in the larger *History*. These evaluations are so well-known and universally accepted that difference of opinion is tantamount to heresy. These tally well with the verdicts of the better critics with but few exceptions. The treatment of Cardinal Newman seems to be a trifle harsh, even for a purely literary history. The momentous step which he took and the storm of controversy which followed in its wake led Kingsley and Thomas Arnold to accuse Newman of the charge of "economy in the use of truth." The compiler shares this view and reduces all of it to a step from "Calvinism to the Cardinalate." As a literary device, the alliteration is superb, but there was more to Newman than this. The ultimate verdict that Newman is best known as the librettist of a popular oratorio may be justified in the minds of prejudiced higher critics and even in the minds of those who never read *The Idea of a University* or the *Apologia* but it seems too severe, even admitting that many of Newman's apologetical works are dry and out-moded museum pieces today. Even this antiquarian aspect deserves some attention as these works rocked intellectual England to its roots.

Despite such a difference of opinion, which is due to extrinsic factors more than to any intrinsic incompatibility, the *Concise History* is almost completely free from those profane touches that often characterize English history viewed through "alien" eyes. The unstinted praise lavished upon Hopkins, Chesterton, Belloc and Alice Meynell is a sufficient guarantee of broad orthodoxy. The new *History* is a "must" for every library, large or small. S.I.R.

France on Berlin Time. By Thomas Kernan. J. B. Lippincott Co., Phila., Pa. 1941. pp. 312 with Appendices. \$2.75.

The author's many years of experience as journalist and editor in France qualify his account of the events subsequent to the German occupation with a high degree of credibility. Mr. Kernan finds that the fallen French republic is run on Berlin time but still thinks that France's heart is far removed from the Berlin master clock which is regulating her national life.

The irresistible blitzkrieg has more advantages than the merely military. Victory and occupation have now entered the world of big business. For the realists who recall the "rewards" of the last war, this information may come as a surprise. *France on Berlin Time* offers a new approach to successful high finance. The book's sub-title: *Nazi Carpetbaggers on the Seine* is a mild accommodation of an odious term. While there are no such terrors as a march to the sea to

unify French patriotism, there is an organized brigandage that makes the Northern opportunists seem mild. Every step in the new regime is protected with the mask of legal formulae. The myriad arms of the Nazi octopus are strangling French industry and wealth by flooding French corporations with Reichmark ink. Win, lose or draw in her other endeavors, Germany apparently has made the occupation of France more than pay for itself. One item listed by Mr. Kernan is a good illustration: The daily bill for the maintenance of the army of occupation was computed at eight millions of dollars for four millions of men for a period of ten months. Since conservative estimates place the maximum of German soldiers in France at this time at no more than one million and a half, the billeting resulted in a neat profit of four millions and a half a day for ten months. This sum, according to author Kernan, was then used as a wedge to secure a foothold in French industry.

Several plausible conjectures are offered by reporter Kernan who is convinced that up to now reprisals against the Catholic faith have not been numerous or vigorous. He believes that the France which gave to the world St. Louis, St. Joan and the Little Flower is not completely dead and that the Church's eldest daughter may arise from this crisis chastened and repentant. You'll find *France on Berlin Time* highly credible and excellent reading, deserving of its selection by the Catholic Book of the Month Club.

A.B.C.

* **Cooperative Plenty.** By J. Elliot Ross. pp. 204. B. Herder Book Co., St. Louis. 1941. \$2.00.

In December 1844, twenty-eight workers with a capital of twenty-eight pounds opened a store in the village of Rochdale, England, and thus laid the foundation of the modern Cooperative Movement. In the past decade numerous books have been published explaining and extolling the movement as a remedy for current economic ills, fortifying their arguments with the story of the astounding successes throughout the world. Father Ross here limits his discussion to an attempt to show "that in a cooperative economy each one would get enough and the miseries of unemployment and poverty would be eliminated." He discusses only the *intrinsic* possibility of cooperative principles being applied without considering the possibility of their application here and now or the power of the forces which would oppose such an application. Obviously the author chose no easy task and this reviewer must admit that, despite a strong conviction on the value of cooperatives, a careful reading of the book left many doubts.

The exposé of the failures of capitalism with which the book begins brings nothing new. The author's apparently complete distrust of legislation as a corrective is a bit extreme. One recalls that the Bishops of the United States in 1919 issued a memorable document embodying twelve main proposals for social reconstruction. Of those, ten advocated some sort of legislation, and two, cooperatives. Father Ross has not demonstrated the *intrinsic* impossibility of reconstruction through legislation. Again, he makes much of the success of mutual insurance companies. One may question the parallel. Every successful cooperative has begun with a thorough course of education in the value and workings of the venture. It may be safely asserted that a very small percentage of those insured in a mutual company are conscious of the nature of the company or of the fact they are participating in a quasi-cooperative.

The method by which the cooperative movement will combat unemployment as here outlined is the same as that of Dr. Townsend and other planners: The people will have more money, will demand more goods, create more jobs. Leaving aside the knotty problem of technological unemployment, the increased productivity of machines, one notes with interest that the cooperatives of England, important factors in English economy and with combined assets of over a billion dollars, were paying in 1935 an annual wage of some six hundred dollars, (p. 66) scarcely an impressive argument for the ability of cooperatives to pay living wages.

Father Ross has shown that there is a place in our economic life for cooperatives. Had he definitely limited their application to certain groups and certain sections where they might achieve a success parallel to that of the priests of St. Francis Xavier College in Nova Scotia, he would have had a more convincing argument. T.D.

Torch and Crucible. By Sidney J. French. Princeton University Press, Princeton, N. J. 1941. pp. i-ix, 1-285, with Index and Bibl. \$3.50.

Biographer French outlines for himself the difficult task of blending into one coherent unity the life story of the great French chemist, Antoine Lavoisier, whose span of life was a link between the fading glories of the Ancient Regime and the gory days of the First Republic. He places the problem thus: "This book represents an attempt to fuse two images, to unite in one person the elements that made Lavoisier such a striking figure. Even without his science, Lavoisier was an outstanding man of his time; with it, he was one of the most versatile men of all time." Accepting this as the norm by which the biography must be judged, a balanced judgment must af-

firm that biographer French did not completely succeed in his self-appointed task and intention. Had Mr. French not been so reluctant to include the aspect of Lavoisier's devotion to the Catholic religion, the resultant biography would have fulfilled his purpose; as the matter stands, *Torch and Crucible*, without the Cross, is the fusion of one complete image and only a fraction of the man for whom the realities of faith were most dear, even to the horrors of that crude symbol of French freedom which captured the necks of so many patriots. That any one at all had deep convictions in the Age of Enlightenment would be striking enough to warrant mention in even a cursory treatment which had no pretensions to completeness; the omission in the case of Lavoisier borders on studied contempt. Equally strange is author French's reconciliation of evidence and prejudiced generalization such as: "Since the dawn of Christianity, the Church has said: 'Hands off! Life is sacred; it must not be investigated by science.'" Possibly there is extant some new canon of the New Testament which justifies such a play on prejudice; if so, we are indebted to Mr. French for a startling discovery which he should not hide with unsubstantiated quotation marks.

Apart from such issues as these, *Torch and Crucible* is a carefully written and well-documented story of an interesting hero in a swiftly-moving world that was undergoing profound social, political and scientific changes. The personality of Lavoisier, even as a mere scientist without religious convictions, towers above the often petty jealousies and intrigues (from which Lavoisier was not wholly free) as a man of honesty and greatness. He emerges from his biographer's pen in a light that stands midway between the excessively devotional technique of Boswell and the iconoclasm of Strachey. One cannot help concluding that the fusion intended by the author would have been better achieved if taken his subject as he lived and died, a Catholic scientist who could go to the guillotine with an image of the Crucified in his hands. The book itself is a tribute to the publishers who have spared no effort to clothe *Torch and Crucible* in a beautiful as well as sturdy format.

M.C.

The Men Around Churchill. By Rene Kraus. J. B. Lippincott., Phila., Pa. 1941. pp. 339 with Index. \$3.00.

Mr. Kraus asks his American readers to call to mind the Miltonian dictum "When God has some difficult task on hand, he sends for his Englishmen." This no doubt is authentic Milton: the book proves that the British have a difficult task at hand but offers no indication that the Godhead has been officially summoned by Parliament nor will

it be accredited with any notice for the victory that is so confidently anticipated. The men around Churchill, with one exception, don't look any higher than the odd bowler that caps the Premier's head. This may be due to the convictions of the men themselves or may be due to an oversight on the part of their biographer. The balance is in favor of the author. Only one of the men around Churchill has a background with any pretense of Christianity lurking in it as a motivating force for war as well as peace. This exception is the Viscount Halifax, now removed geographically from Churchill as ambassador to Britain's former colonies. To counteract this dash of orthodoxy, the Viscount has another less formal title; he is the "*Holy Fox*" whose matter-of-fact realism in no way interferes with his religious convictions.

There are many men around Churchill and the author's pen sketches the most important ones with skill and finesse. Under the broad classifications of *The Old School Tie*, *Labour* and *Soldiers*, passes the colorful parade of these personalities whose will and energies are shaping the course of current history. Under the first will be found Anthony Eden, Sir Archibald Sinclair and Sir Kingsley Wood. Ernest Bevin, Herbert Morrison, Clement Attlee, Albert Alexander and Arthur Greenwood represent the Laborite contingent and the soldiers are Sir John Dill and General Wavell.

Each of these is depicted in a favorable and almost heroic light such as befits loyal Englishmen. The author's admiration for their accomplishments is undisguised but sufficiently tempered. From such a medley of diverse characters the astonishing quality of Winston Churchill's leadership stands out prominently. The task of harnessing so many dynamos could be achieved only by a first class leader. The unforeseen meeting of some of the men around Churchill with the leaders of this country makes the omission of certain names conspicuous. In this era of trans-Atlantic telephones and clippers, the men around Churchill swell to greater numbers. Maybe a world supplement with the names of "Pal Joey" Stalin, Harry Hopkins and others is in the offing. It really is a pity to restrict Mr. Kraus' talent by such an arbitrary bar as fealty to the Crown. D.E.F.

Poems of Francis Thompson. Latest revised edition by Rev. Terence L. Connolly, S.J. D. Appleton-Century Co., N. Y. 1941. pp. i-xxiv, 1-585. \$3.00

There should be no doubt in the mind of any true critic of poetry that Francis Thompson is an outstanding example of genius tardily recognized. That the fame of his writings is growing steadily both

in this country and abroad, however, is due in no small measure to the tireless labor of Father Connolly. In Thompson's day, except in his own small circle, it cannot be said that he met with any great encouragement, although there are distinguished exceptions. Concerning Thompson, Robert Browning spoke of "conspicuous ability," and Arnold Bennett wrote of "a richer natural genius, a finer poetical equipment than any poet save Shakespeare," and warned his readers: "Don't say, I didn't tell you." Thompson's fame, however, has had a retarded growth and we feel will undoubtedly because of this fact, be more permanent in the end.

Father Connolly gives as the real *raison d'être* of this book the desire to present to readers a detailed study of what Thompson should mean to Catholics. This, we feel, he has succeeded in doing. His notes reflect unmistakably how Catholic was Thompson's attitude toward external nature, supernatural faith and hope, suffering and pain, human love, the love of the Mother of God and the direct love of God Himself. We might add here that this treatment of Thompson is the one he justly deserves and which has to date been sorely neglected. As F. J. Foot in a recent issue of *Zealandia* remarked, many poets and authors there have been who wrote *ad maiorem Dei gloriam*, none, however, more consciously and more avowedly than this former medical student and sometime derelict of the London slums. The radiance of sincere devotion strongly based and well-informed illuminated his day and works. For poor Thompson even Shelley was a Christian without intendment. Thompson's immortal *Hound of Heaven* may be rightly called a religious poem and all his manuscripts were crested with a cross. It may be that without these spiritual qualities, conscious or unconscious, great poetry or perfect prose is unattainable. Yet, how true it is that materialists, be they otherwise ever so well equipped, generally fail in producing it, while Thompson succeeded.

After many years of ardent study devoted to Thompson's works, Father Connolly found himself in possession of a copious commentary on the poems. Then came the idea of publishing an annotated edition of the *Complete Poems*. This new and revised edition is the result of the labor.

The aspect of the book which forthwith arrests attention is its completeness. Many know little or nothing of Thompson's lesser works since his name has become synonymous with the *Hound of Heaven*. Here we have the complete collected works of Thompson. The book contains most helpful notes, commentaries, bibliography, and alphabetical indices of titles and first lines. The notes have been

brought up to date and are extremely interesting, giving as they do, the date of composition in each case, the known circumstances under which the poem was written, critical estimates of the poem from various sources, and explanations of allusions and of difficult words and phrases.

The bibliography itself is most revealing. The uncollected verses are indicated and arranged alphabetically according to titles, with references to the periodicals in which they appear. The uncollected prose of Thompson is indicated in like manner. A separate list of Thompson's works arranged chronologically is also given. Books on Thompson and periodicals containing articles on him are listed alphabetically according to author.

Students, teachers, critics, and all lovers of poetry will find this book an indispensable aid to the study of Thompson and a real addition to their library of English Catholic Poetry. J.M.D.

BRIEFER NOTICES

Cervantes. By Wm. J. Entwistle. Clarendon Press, Oxford University. 1940. pp. 192 with Index. \$2.50.

The Oxford University Press is continuing its series on Spanish themes and culture and the present volume is no exception to the high standards of criticism that have been the by-word for such efforts as *Miguel de Cervantes, Oxford Book of Spanish Verse*, and others. The humanistic spirit of the author of *Don Quixote* is depicted against a Spanish background that makes provision for the order of grace and miracles without too much concentration of these being evident in the lives of the characters. Herein lies the universal appeal of *Don Quixote* according to this latest work. Realistic and generally reverent, the themes form a story that transcends geography and language. Cervantes himself lived as a Franciscan tertiary for three years prior to his death in 1616.

The Long-Road to Lo-Ting. By Julie Bedier and Louise Trevisan. Longmans Green Co., N. Y. 1941. \$1.00.

A charming story for the very young, richly illustrated, is this tale of the waifs who find security with the Maryknoll Sisters. The ever-constant appeal of youthful faces and youthful problems might even afford enjoyment to the elders whose reading of the story to the younger members of the family will not be for instruction alone.

Chats with Jesus. By the Rev. W. H. Russell, Ph.D. P. J. Kenedy & Sons, N. Y. 1941. pp. 120. \$1.00.

Father Russell takes the request of our Lord to "come aside and rest awhile" and offers us the bridge of faith to make the distance between the physical Body and the Mystical Body of the Savior seem insignificant. These colloquies avoid the sentimental side and furnish a sense of reverent intimacy that is rarely achieved. These conversations are not vague imaginings but are firmly grounded in the many different aspects of Word made Flesh which are to be found in the Books of the New Testament. One can realize how noble love is and how much it differs from maudlin sentimentality after he has chatted with the greatest friend of all.

My Daily Reading from the Four Gospels.

My Daily Reading from the New Testament.

Arranged by the Rev. Joseph Stedman. Confraternity of the Precious Blood, Brooklyn, N. Y. pp. 287 & 575 resp. From \$0.35 to \$2.50.

The Confraternity version of the New Testament is used by Father Stedman who offers his readers a convenient way to make certain that they not be ignorant of Christ. Besides this great advantage, there is the indulgence granted by Pope Leo XIII for the reading of the Sacred Scriptures for fifteen minutes. With such an accessible way as this daily apportionment in the arrangement by Father Stedman, the path to a deeper realization of Christian truth is open to all.

*** The Franciscan Message in Authentic Texts. \$0.40.**

*** The Fruitful Ideal. Paper \$1.00. Cloth \$1.50.**

By the Rev. Maximus Poppy, O.F.M. The B. Herder Book Co., St. Louis, Mo. 1941.

Misinterpretation of the Franciscan ideal, the desire of Third Order Directors and members to have a convenient manual which would contain the true, official import of the Franciscan leaven, contributed to these two books which should be the possession of every member of the Third Order of St. Francis. The first embraces the Testament of the Seraphic Patriarch, together with the outstanding documents of the Holy See which has from time to time delivered its congratulations and admonitions to the brothers and sisters of the poor man of Assisi; the Rules governing the Friars Minor and both

Third Orders are in the second and larger survey which is a revised edition of the National Directory first published in 1931. The many thousands of tertiaries will find both of these highly useful.

The Demon Preacher. By Columban Duffy, O.F.M. St. Anthony Guild Press, Paterson, N. J. pp. 55. \$0.50.

A legendary account of a devil assuming the form of a Franciscan friar furnishes a typically medieval interpretation of a miracle play whose long sections of theological dialogue are a challenge to the modern thespian who must live in another world to appreciate drama with infernal action. Amateur theatrical groups should investigate.

Up from the Mines. Father Pro, Padre of the Proletariat. By W. P. Donnelly, S.J. St. Anthony Guild Press, Paterson, N. J. pp. 65. \$0.25.

The heroic virtues of Mexico's martyr whose last words were "Long live Christ the King!" are presented in a human light by one of his American brothers. The intense love that the future martyr had for Christ's poor was the seed from which his glorious death was to flower. Should anyone think that Christ's message through the voice of His vicars is not modern and practical, let him read Michael Pro's story.

Lacordaire. By M. V. Woodgate. B. Herder Co., St. Louis, Mo. pp. 191 with Bibl. \$1.25.

The great impenitent Liberal with whom the Catholic Renaissance in France is intimately associated constitutes a vast subject which no informal biography such as this could hope to encompass. The high lights in the life of the invigorator of the Dominican Order in France will be enjoyed by the many friends of the Order in this country who may well glow with pride over this prince of modern preachers. The tragedy of the unhappy Lamennais reveals a tender quality in the character of Lacordaire for whom the former's apostasy was a severe blow. This popular life, even with the disadvantage of lacking an index, offers a vivid portrait you'll want to see.

Parish School Problems. By Rev. Paul E. Campbell, Litt.D. Joseph Wagner, Inc., N. Y. 1941. pp. i-ix, 1-213 with Index. \$1.75.

Father Campbell's many contributions to the Homiletic and Pastoral Review on the subject of education have merited for him an enviable reputation as an expert on parochial problems. His insist-

ence on adequate training for teachers of religion, especially our many Sisterhoods is a point well-taken; much of the adult's distaste for religion as an integrating force in maturity is traceable to inadequate methods of teaching which often lack much in a rational approach. The tremendous appeal of the liturgy offers a rich field for true religious training, sugar-coated with the manliness and vigor of Gregorian chant. Useful hints on budget problems and sane advice to pastors to keep teachers free from the added burdens of sacristans, complete a very practical survey.

The Mass. By Rev. Joseph A. Dunney. The Macmillan Co., N. Y. Re-issue. 1941. pp. i-viii, 1-375. \$1.25.

Father Dunney's profusely illustrated treatment of the Mass, first published by Macmillan in 1924 has gone through several editions and for many years has sold at a much higher price than the present volume. There are five sections, including an appendix on ecclesiastical vestments; each of these has a brief questionnaire that the teacher of religion will find most useful. Parallel texts of the Mass will help to familiarize the students with the Latin tongue and offer an easy introduction to the intricacies of following the Mass with the Roman Missal. One important feature of Father Dunney's book is its panoramic view of Christ's Church from Apostolic times down to the present; it introduces the student to the greatest cultural heritage on the history of mankind and should make the younger ones glow with pride and gratitude that they are a part of this vast body.

PAMPHLETS

Our Sunday Visitor Press, Huntington, Ind.

**** Crucial Questions.** By the Rev. James M. Gillis, C.S.P. Five addresses delivered on the Catholic Hour—Oct. 6-Nov. 3, 1940. pp. 50. \$0.15 ea.

These five questions proposed by the editor of the Catholic World are no puzzle to those who have drunk in Christian Wisdom from the teachings of the Church. The little ones from whom none of the Father's words are a secret have known their answers in a hard, practical way since infancy. The five questions embrace such points of Christian doctrine as exemplified in Christ's rebuke to St. Peter: "Why Are Ye Fearful, O Ye of little Faith?" the eternal query: "Why Must the Innocent Suffer?" the taunt of the unbeliever: "Where Now is Thy God?" For simplicity and elegance, Father Gillis' adaptations and illustrations have few peers.

**** Favorite Texts from the Confessions of St. Augustine.** By the Rev. James M. Gillis, C.S.P. Five addresses delivered on the Catholic Hour from Nov. 10-Dec. 8, 1940. pp. 49. \$0.15 ea.

Here is a combination that is bound to please: your favorite book and a renowned preacher to illumine its provocative texts. "Thou hast made us for Thyself, O God, and our heart is restless until it rests in Thee." "My own error was my God; where I found Truth there I found God." "Too late have I loved Thee, O Beauty ever ancient and ever new." These gems from the soul-stirring *Confessions* of the great Father and Doctor of the Church furnish Father Gillis with an excellent theme for modern life and its problems. Take the first for example: Who does not desire to be happy? Who has found this will o' the wisp in the alien corn? A greater experimenter than St. Augustine is difficult to find. Read his answer after he has tasted the husks of things created: "Nothing on earth or in heaven satisfies me unless Thou bestow upon me Thyself. My heart remains empty unless Thou fill it with Thyself. O God, I want not Thy gifts; I want Thee." Equally intense are his words on the Beauty, ever old and ever new: "Thou didst flash Thy lightnings before me, Thy splendor burst upon me, and Thou didst put my blindness to flight. Thou didst breathe Thy fragrance upon me, and I drew in my breath; yet do I sigh after Thee. I tasted Thee and I still hunger and thirst for more. Thou didst but touch me, and I burn with a desire to enjoy Thee." Those who missed the radio broadcasts should acquire these sermons; the failing memory of mortal man makes purchase of them for those who did listen just as necessary and worthwhile.

Let's Be Fair. By the Rev. Nicholas C. Schneider, C.P. pp. 29. \$0.05.

The oft-repeated plea for fair play upon which so many Americans pride themselves, too frequently is not extended to the Catholic Church. The only proper source to investigate is the Church herself and her teachers, not the disgruntled ex-priests and religious whose hatred begets their lies. Assuming that fair play is the order of the day for his readers, Father Schneider exposes clearly and simply the points of doctrine that are a source of wonder to our separated brethren. The Bible, infallibility, marriage and so forth emerge as divine institutions which are perfectly adapted to the nature of man.

The Road to Peace. By the Most Reverend Francis J. Spellman, Archbishop of New York. An address delivered to the American Convention at Boston, Sept. 22, 1941. pp. 13. \$0.05.

Though the address is over a year old, its principles are as new as tomorrow, as old as time. The road to Peace is the road of the Prince of Peace to Whom there are no nationalities or boundaries. Archbishop Spellman traces the causes of the present war and pleads for a defense of the realities that are worthwhile. "The Highroad of Democracy, the road marked by the sign posts of the Ten Commandments, the road back to Christ and His Teachings, in personal life, in national life and in international life," is the safe route envisioned by the Archbishop.

God and the Professors. By Mortimer J. Adler, Ph.D. An address delivered at the Conference of Science, Philosophy and Religion in September 1940. \$0.05 in lots of five.

Every student will want this address by the prominent Thomist at Chicago University; those who are in institutions such as Chicago will need it even more. Attempts to reason with others on the fundamentals demanded by right reason will most likely result in failure as did Dr. Adler's attempt. Nevertheless, the stand of Dr. Adler is one which every student needs to have before him as he tries to find out where he is, what he is and where he is going. The little pamphlet is more of a liberal arts education than most of those given at our prominent universities. It frees man from the drudgery of life and shows him the stars and their Maker, his true home.

The Purposes of Our Eucharistic Sacrifice. By Rev. Gerald T. Baskfield, S.T.D. A Series of four addresses delivered on the Catholic Hour from June 1, 1941 to June 22, 1941. pp. 32. \$0.10.

Father Baskfield has contented himself with a treatment of the Sacrifice of the Mass from the point of view of the four ends of prayer, viz., praise, thanksgiving, petition and propitiation. His collation of texts is adequate and the exposition of the true nature of the sacrifice follows along the lines suggested in the qualified title: he never forgets that the Mass is a Eucharistic sacrifice and thus saves himself and his audience much trouble. One regrets that this aspect did not come within the scope of the addresses as this one reality, often lost in the maze of theological manuals, should never be forgotten: the Mass is in a special, Eucharistic way the renovation of the supreme act of our High Priest.

The Case for Conscience. By Rev. Thomas S. Sullivan, O.M.I. Three addresses delivered on the Catholic Hour from June 29, 1941 to July 13, 1941. pp. 32. \$0.10.

In these times when the word conscience is being bandied about for various dubious aims, it is well to pause with Father Sullivan and review the true meaning of this oracle of God within ourselves. With death raining from the skies, men are looking for something to alkalize the overdose of rationalized sin and blunted consciences. The prescription of course to counteract this, is a true conscience, one trembling to do God's will.

The Catholic Notion of Faith. By Rev. Thomas O'Kane. Four addresses delivered on the Catholic Hour, from July 20, 1941 to Aug. 10, 1941. pp. 40. \$0.15.

The nature of faith, the roles of reason and faith, the part that grace and the human will play in this most wonderful release from the drudgery of knowing only the by-paths of intelligibility are the topics that the preacher has treated skillfully and clearly. Those who possess this gift should enrich it with charity; those who desire it must pray that the Father of Lights send it to them. This in brief is the chief practical conclusion of an excellent treatment in the popular vein.

Freedom Defended. By Rev. John F. Cronin, S.S. Three addresses delivered on the Catholic Hour from August 17, 1941 to August 29, 1941. pp. 32. \$0.10.

Following the more general outlines of Christian economics, Father Cronin offers the fruits of long years of study and experience. Freedom is not a commodity that is purchasable except for the price of justice and charity under the aegis of the social doctrines of the laws of nature and grace which are admirably summed up in the great encyclicals of the modern Popes.

The Rights of the Oppressed. By the Rt. Rev. Msgr. Martin J. O'Connor. Four addresses delivered on the Catholic Hour from Sept. 7, to 28, 1941. pp. 40. \$0.15.

Those famous rights enumerated in the Declaration of Independence as self-evident truths, viz., life, liberty and the pursuit of happiness offer the Vicar General of the Scranton diocese an outline for the exposition of the real meaning as well as the real source of these

rights and the often neglected duties correlated with them. The general remedy that Monsignor O'Connor offers is an ever-increasing practical awareness of the kingdom of God within each soul. Yet the bitter fact remains that empty stomachs have no reason, though they may be surfeited with recognized rights.

*** Nazism and Christianity.** By Rev. John A. O'Brien, Ph.D. pp. 31. \$0.10.

Pronouncements of high Nazi officials show beyond doubt the anti-Christian elements in Nazism; many startling citations are given by Father O'Brien to show that the Church is indeed in her Gethsemane without the comforting angel. The questions implied in an extension of the metaphor indicate that Easter morn is more than three days away. The role of the other members of the mystical body who are suffering with their brothers in Germany and occupied Europe must not be passive but prayerful.

Confirmation. By Rev. E. P. Reynolds. pp. 31. \$0.10.

Father Reynolds reviews the nature, existence and effects of this wonderful sacrament in a way that renders its necessity very understandable. The very prodigality of the seven-fold treasury that the Holy Spirit brings with Himself should open the eyes of the faithful to the beauty of the human soul which acts as host, often a very impolite and neglectful one, to the giver of gifts.

Bruce Publishing Co., Milwaukee, Wis.

I Talk with Jesus. By Sister Mary Limana, O.P. pp. 48. \$0.16

Here is an attempt at rendering the Mass a sort of conversation piece between the very young in heart with the Victim on the altar. Older sophisticates may smile at the obvious rhymes and accommodated verses but only at the price of forgetting what the kingdom of heaven is. The indistinct illustrations are somewhat distracting in contrast with the two-tone printing that is very clear and orderly.

Dolphin Press, Philadelphia, Pa.

The Neo-Confessor. By Rev. S. O. Grech, O. Carm. pp. 44. \$0.35.

Here is a remarkably simplified and trustworthy *vade mecum* for confessional practice and sick-calls that covers most of the many possibilities that may arise in the administration of the Sacraments of Penance and Extreme Unction. While it is not offered as a substitute

for canon law or reputable manuals, the *Neo-Confessor* has much information packed within its small confines that the dispenser of the Sacraments would do well to acquire.

America Press, 53 Park Pl., New York.

*** Hundreds of Churches—but only One is Christ's.** By Martin J. Scott, S.J. pp. 24. \$0.10 ea.

Father Scott uses the question and answer method to good advantage in his rapidly increasing series of instructive pamphlets on apologetics. He sympathetically reviews the difficulties that confront the well-intentioned believer in God and in a masterly fashion shows that the tremendous sacrifice of the Son of God was offered to establish one Church by which divine truths could be saved for man's instruction. The primacy of St. Peter and the apostolic succession are given new angles of credibility in this popular treatment.

*** Science Helps the Church—The Church favors Science.** By Martin J. Scott, S.J. pp. 24. \$0.10 ea.

The sixth in Father Scott's new series offers a conclusive answer to those who prate about the opposition between the Church and Science. The roll-call of the great names of science such as Pasteur, Mendel, Schwann, Mueller, Roentgen is a good sign that faith does not contradict true science. The old horse chestnut of the Galileo case is satisfactorily disposed of. The necessary distinction between science and hypothesis is clearly drawn. Evolution is presented in its better light as an hypothesis to be proved.

*** A Correspondence Course in Catholic Doctrine.** By Rumble and Carty. Radio Replies. St. Paul, Minn. pp. 60 with Index.

In the short space of sixty pages, Fathers Rumble and Carty manage to offer a brief and complete course in the fundamentals of Christian Doctrine. In the form of letters to an unbelieving friend, genuinely interested in finding the true Church, the able Fathers anticipate objections, solve them very simply and convincingly and present the Church in an attractive light. There are twelve chapters in their latest series, embracing all the cardinal points of belief and practice. The last chapter offers The Final Realities and in it is found a consoling thought: "Everyone in Purgatory is a Catholic." But why wait till then? After reading the course of instruction, maybe you won't.

America's Peace Aims. A Committee Report. The Catholic Association for International Peace, Washington, D. C. pp. 48. \$0.10.

This is the twenty-eighth in a series published by the Association and represents a timely topic in our war-agitated world. The peace aims themselves are only a part of the pamphlet; thirty pages are devoted to various statements from world leaders, committees, and churches. The peace aims are but two: justice and charity—tremendous objectives that prayer alone can secure. The appendices offer many interesting views less general than the primary objectives.

Dare to Live! Third revised printing. pp. 64. \$0.15.

Friends and Enemies of Happiness. pp. 36. \$0.15.

By Rev. Albert H. Dolan, O. Carm. The Carmelite Press, Englewood, N. J.

In the first of these pamphlets, Father Dolan's challenge is hurled at church-going Catholics whose narrowness belies their organic unity with the Mystical Body and at the irreligious whose worldly charms and graces seem not to need any transformation from Christ's graces. The answer that the best in human personality is developed by love of God as a friend and not purely as a remote but constant source of coupons and premiums seems easy enough in print. Love of Him who was the perfect gentleman will transform and enrich all who knock at His door.

The second represents a successful transplanting of many of the crisp thoughts of Father Farrell's *Companion* series with the same happy results as accompanied Father Dolan's first digest. The friends are of course the virtues which make our path to happiness so much easier; the enemies are the vices which are false sign posts on this trail and result in our detours. The virtue of temperance and its different kinds and parts constitute the material of this second in a most persuasive and useful series. The other moral virtues will be treated in subsequent numbers.

BOOKS RECEIVED

AGAR, WILLIAM M. *The Dilemma of Science.* Sheed & Ward. \$2.00.

* ATTWATER, DONALD. *A Catholic Dictionary.* The Macmillan Co. \$1.98.

BEDIER, JULIE AND LOUISE TREVISAN. *The Long Road to Lo-Ting.* Longmans Green. \$1.00.

BRENNAN, REV. EDWARD., O.P. *Thomistic Psychology.* The Macmillan Co. \$3.00.

BURNETT, EDMUND CODY. *The Continental Congress.* The Macmillan Co. \$6.00.

- CAMPBELL, REV. PAUL E. *Parish School Problems*. Joseph Wagner, Inc. \$1.75.
 DONNELLY, REV. W. P., S.J. *Up from the Mines*. St. Anthony Guild Press.
 \$0.25.
 DUFFY, REV. COLUMBAN, O.F.M. *The Demon Preacher*. St. Anthony Guild Press. \$0.50.
 DUNNEY, REV. JOSEPH A. *The Mass*. The Macmillan Co. \$1.25.
 ENTWHISTLE, WILLIAM J. *Cervantes*. Oxford University Press. \$2.50.
 * FARRELL, REV. WALTER, O.P. *Companion to the Summa*. Sheed & Ward.
 \$3.50.
 FRENCH, SIDNEY J. *Torch and Crucible*. Princeton University Press. \$3.50.
 GRECH, REV. S. O., O.C.A.R.M. *The Neo-Confessor*. The Dolphin Press. \$0.35.
 KANE, REV. JOHN A. *The School of Love*. St. Anthony Guild Press. \$1.50.
 * KEYES, FRANCES PARKINSON. *All That Glitters*. Julian Messner, Inc. \$2.75.
 KLEIN, EDWARD J. *The Imitation of Christ*. Harper and Bros. \$3.00.
 KNELLER, GEORGE F. *The Educational Philosophy of National Socialism*. Yale University. \$3.50.
 LYNCH, REV. JOHN W. *A Woman Wrapped in Silence*. The Macmillan Co. \$2.00.
 ** MARITAIN, JACQUES. *The Living Thoughts of St. Paul*. Longmans Green. \$1.25.
 ** MAYNARD, THEODORE. *The Story of American Catholicism*. The Macmillan Co. \$3.50.
 MORTON, H. V. *Middle East*. Dodd, Mead Co. \$3.00.
 PALMER, R. R. *Twelve Who Ruled*. Princeton University Press. \$3.75.
 * PHELAN, REV. GERALD B. *St. Thomas and Analogy*. Marquette University Press. \$1.50.
 * POPPY, REV. MAXIMUS, O.F.M. *The Franciscan Message in Authentic Texts*. B. Herder Co. \$0.40.
 * POPPY, REV. MAXIMUS, O.F.M. *The Fruitful Ideal*. B. Herder Co. \$1.00.
 * ROSS, REV. E. J. *Cooperative Plenty*. B. Herder Co. \$2.00.
 RUSSELL, REV. WM. H. *Chats with Jesus*. P. J. Kenedy & Sons. \$1.00.
 SAMPSON, GEORGE. *Concise Cambridge History of English Literature*. The Macmillan Co. \$4.50.
 SCHROEDER, REV. JOSEPH H., O.P. *Canons and Decrees of the Council of Trent*. B. Herder Co. \$6.00.
 SIEBER, REV. S. A. AND FRANZ MUELLER. *Social Life of Primitive Man*. B. Herder Co. \$3.50.
 ** SHEEN, RT. REV. MSGR. F. J. *A Declaration of Dependence*. Bruce Publishing Co. \$1.75.
 STEDMAN, REV. JOSEPH F. *My Daily Reading of the New Testament*. Precious Blood Confrat. \$0.35.
 STEDMAN, REV. JOSEPH F. *My Daily Reading from the Four Gospels*. Precious Blood Confrat. \$0.35.
 STEINMULLER, REV. JOHN E. *A Companion to Scripture Studies*. Joseph Wagner, Inc. \$3.85.
 WILSON, EDMUND, NORMAN FOERSTER and others. *The Intent of the Critic*. Princeton Univ. \$2.50.
 WOODGATE, M. V. LACORDAIRE. B. Herder Co. \$1.25.
 NOTICE: The fact that a book has not been reviewed in this issue does not preclude its appearance in a subsequent issue of the *Bookshelf*.



SYMPATHY

The Fathers and Brothers of the Province extend their sympathy to the Rev. N. H. Serron, O.P., on the death of his mother; to the Rev. A. A. Gately, O.P., on the death of his father; to the Rev. J. B. Mulgrew, O.P., on the death of his mother.

BOOKS AND
AUTHORS

The Rev. Robert E. Brennan, O.P., of Providence College, has published a new volume *Thomistic Psychology*. The first volume of the series *A Companion to the Summa* by the Very Rev. Walter Farrell, O.P., S.T.M., appeared among the autumn publications. The second and third volumes appeared earlier.

On October 14, the Very Revs. C. J. Callan, O.P., S.T.M., and J. A. McHugh, O.P., S.T.M., received from the Holy Father a letter acknowledging the receipt of copies of *The Parables of Christ* and their edition of Father Spencer's *New Testament*. In the letter, Cardinal Maglione, Papal Secretary of State, wrote: "His Holiness would have me tell you of His deep appreciation, not only of your devoted thoughtfulness in forwarding Him copies of these outstanding works, but also of the long hours of scholarly effort which you have given to these praiseworthy endeavors. He is confident that you will derive great consolation from the knowledge that through your conscientious labors countless thousands may be brought to a greater knowledge and love of the Sacred Scriptures."

APPOINTMENTS

The Rev. L. P. Johannsen, O.P., master of novices for the past seventeen years, has been appointed pastor of St. Thomas' Church, Zanesville, Ohio. The Rev. P. L. Thornton, O.P., has succeeded Father Johannsen as master of novices at St. Rose Priory.

The Rev. T. C. Nagle, O.P., and the Rev. V. G. Holl, O.P., have been assigned to Grenada, B.W.I. The Rev. C. B. Carroll, O.P., and the Rev. M. Q. Goldrick, O.P., have been assigned to Trinidad, B.W.I.

CONVENTION OF
THE C.B.A.

The Very Revs. J. A. McHugh, O.P., S.T.M., and C. J. Callan, O.P., S.T.M., and the Rev. R. T. A. Murphy, O.P., attended the sixth annual convention of the Catholic Biblical Association of America held in Philadelphia, Nov. 15-18. At one of the sessions, Father Callan read a paper on *The Scientific Method of Teaching Holy Scripture Employed by the Church*. The paper was the official reply of the Pontifical Biblical Commission to criticism of the scientific method of expounding the Bible.

LECTURE
SERIES

The Layman's Forum conducted by the Fathers of the House of Studies, Washington, D. C., at the Willard Hotel opened the season in November. A new series will be offered each month through March. In addition to the Willard Hotel series, the Forum is also sponsoring the Laymen's Study Club with sessions for men and women on alternate Friday nights, two series on the *Summa Theologica*, one for men and one for women at The Catholic Library and the Cadoa Lectures in Baltimore. The Rev. John F. McCadden, O.P., is moderator of the Layman's Forum.

**BL. MARGHERITA
OF SAVOY**

Dominicans throughout the world have been interested to learn that the body of Bl. Margherita of Savoy has been found incorrupt. On Sept. 8, in Vatican City, the Most Rev. Luigi Grassi, Bishop of Alba, officiated at the recognition of the body. The recognition was necessitated by the fact that the glass coffin in which the remains of the Beata were enclosed had been damaged. The recognition took place in the presence of Commendatore Vanzetto, professor of pathological anatomy at the University of Turin, and Professor Zucchi, librarian to the Prince of Piedmont.

Margherita of Savoy was born in 1388. She became the wife of Theodore Paladogue, Marquis of Monferrato and after his death retired to Alba where she founded a Dominican convent and spent the rest of her life in works of charity. She died in 1464.

ST. ALBERT'S PROVINCE

**RECEPTION
OF HABIT**

On the 14th of September the following received the holy habit from the Prior, the Very Rev. John A. Driscoll, O.P.: Brothers Jude Nogar, Denis McAuliffe, both from Ann Arbor, Michigan, and Richard Bradley from Chicago, Ill.

On the 3rd of October, the Very Rev. Father Prior invested two more Simple Novices: Brothers Anthony Nadeau from Marquette, Mich., and Clement McAndrews from Chicago, Ill.

Brother Innocent Hren made his simple vows into the hands of the Very Rev. Father Prior.

**SOLEMN
VOWS**

On September 15, the Very Rev. J. A. Driscoll, O.P., received the solemn vows of the following students: Brothers Adrian Meyers, Sebastian Angers and Ferrer Brown.

PROFESSORS

The following have been assigned as Professors in the Studium. The Very Rev. J. R. Gillis, O.P., and the Rev. J. C. McDonald, O.P. The Rev. R. G. Joubert, O.P., is a professor of philosophy at De Paul University.

LECTORATE

On November 8, the Rev. Fathers J. B. Walker, O.P., and J. C. McDonald, O.P., successfully passed their examinations for the Lectorate.

VISITORS

During the month of October the House of Studies had as visitors the Most Rev. Alexandre Vachon, Archbishop of Ottawa and Lillian Brown-Olf, noted authoress and lecturer.

DIACONATE

On October 18, Archbishop Stritch ordained the following to the Diaconate: Rev. Brothers Gerald Masterson, Victor Nadeau, Michael Dempsey, Dominic Brady, Eugene Klueg, George Forquer, Leonard Curtis, Joachim Hagan, Stephen Redmond, Charles Hayes, Martin Scannell, Thaddeus Lawton and Thomas McNicholas.

**MINOR
ORDERS**

On October 18, the following received the last two minor orders: Brothers Jerome McMullen, Raul Diaz, James McHatton, Vincent Whalen, Fabian Larcher, and Edward Conley.

CHAPLAIN

The Rev. J. J. McDonald, O.P., has been appointed Chaplain at Rosary College in River Forest.

**THOMISTIC THOUGHT
LECTURES**

The Fathers of the Province of St. Albert the Great are conducting Thomistic Thought lectures at the following places: Milwaukee, Beloit, Oshkosh, La Crosse, Wausau, Racine, and Kenosha.

SISTERS' CHRONICLE

St. Mary of the Springs, Columbus, Ohio

Rev. J. H. Halton, O.P., and Rev. L. A. Ryan, O.P., are now assigned to St. Mary's College. The former is Professor of Political Science and the latter is Professor of Sociology.

The fifth season of the Erskine Lectures was inaugurated on Oct. 12 by Rt. Rev. Msgr. Fulton J. Sheen, whose subject was "War and Civilization." Other lectures of the series include: "Ourselves and Europe" by Anne O'Hare McCormick on Nov. 11, "Dickens and the Religion of Humanity" by Alfred Noyes on Dec. 7, "After Marriage, What?" by Frank J. Sheed on Feb. 3, "Solidarity and Defense of the Americas" by Dr. Ricardo Alfaro on March 1.

Sisters M. Aloyse and M. Isabel attended the Centenary Celebration of St. Mary of the Lake College, Notre Dame, Ind. Sisters Sylvina and Amelia were present at the Convention of the Catholic Art Association in Milwaukee, Wisc.

Dominican Sisters of the Sick Poor, New York, N. Y.

Sister Mary pronounced her final vows at the close of the annual retreat on Aug. 30. Rev. J. B. Hughes, O.P., who had conducted the retreat, presided at the ceremony.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Nine sisters renewed their vows and four sisters pronounced their final vows in the Convent Chapel of Our Lady of the Elms on June 12. His Excellency, the Most Rev. Bishop was represented by Rev. Father Carroll of Maryknoll.

On July 13, six postulants received the habit and four novices pronounced their first vows in St. Bernard's Church. His Excellency, the Most Rev. James A. McFadden officiated. The Very Rev. Vincent Balmat was his assistant.

Sister M. Clarice celebrated her Silver Jubilee on Aug. 10. Mass was offered on the occasion by Father MacDonald.

The summer retreat, concluded by Rev. G. Q. Friel, O.P., from Aug. 17 to Aug. 23, was attended by seventy-two sisters.

Sisters of the community attended summer school at the following: Notre Dame Univ., French House of Western Reserve Univ., Ohio State Univ., Catholic Univ., Akron Univ., Columbia Univ., Kent State Univ., Siena Heights College, Sisters' College (Cleveland), Villanova College, Seton Hall College, Mercyhurst College and St. Mary of the Springs. Three sisters received degrees from Sisters' College, Cleveland. One sister received her degree from Akron Univ.

The Catholic Daughters of Akron held their annual retreat at Our Lady of the Elms on Sept. 14. Very Rev. E. C. Horne, S.J., president of John Carroll Univ., was Retreat Master.

Queen of the Holy Rosary College, Mission San Jose, Calif.

On Aug. 12, final vows were pronounced by the following: Sisters M. Edward, M. Margaret, M. Brendan, M. Robertina, M. Lawrence and Rita Marie.

Rev. L. M. Osbourne, O.P., gave the conferences for the Young Ladies' Retreat, which took place from Aug. 15 to 18.

Rev. T. J. McKeon gave two well-illustrated lectures on the California Historical Missions.

Congregation of the Holy Cross, Brooklyn, N. Y.

The community recently inherited the estate of the late George Stanton Floyd-Jones, member of the distinguished family which has been identified with the religious, political, commercial, and agricultural life of Long Island for more than two

hundred and fifty years. A school of Music and Art has been established in the beautiful old mansion which is located in the spacious gardens of the estate.

The new school of Sacred Heart Parish, East Glendale, was dedicated by His Excellency, the Most Rev. Thomas E. Molloy on Oct. 13. This school was opened at the beginning of the scholastic year and is staffed by the Dominican Sisters of Brooklyn.

Nine members of the community are celebrating the Golden Jubilee of their religious profession during the present year.

The Blessed Francis Capillas Mission Unit at the Novitiate House in Amityville recently heard a most interesting lecture. Sister Mary Urban, a Franciscan Sister and native-born American of Lithuanian descent was sent to Lithuania by her superiors in 1938. Sister gave a harrowing account of the invasion of the country by the Russian Communists, as well as a description of her journey through war-torn Europe to Lisbon, whence she departed for the United States.

The recent centennial of Holy Trinity Church was fittingly observed. The Sisters of St. Dominic have served in this parish during eighty-five of the hundred years of its existence. The Congregation of the Holy Cross was founded in the parish in 1853, and its motherhouse is still located there.

Sister Madeleine Marie has been called to her eternal reward. May her soul rest in peace.

The Dominican Commercial High School has an enrollment of one hundred and forty freshmen this year. The school, which was established only five years ago, has a registration of over seven hundred students.

St. Cecilia Academy, Nashville, Tenn.

The Nashville English Club held its first meeting of the year at St. Cecilia Academy on Oct. 23. At this meeting, Sister Roberta, O.P., M.A., instructor in English at the Academy, was elected secretary-treasurer of the Club.

The Nashville Catholic Library Association held its regular meeting in October. Steps are being taken to have the Nashville Association incorporated into the National Catholic Library Association. Sister Mary Esther, O.P., B.S., in L.S., is secretary of the Nashville Association.

Sister Anne Frances, O.P., principal of St. Cecilia Academy, and Sister Mary Agnes, O.P., principal of Notre Dame High School, Chattanooga, attended the annual meeting of the Southern Association of Secondary Schools and Colleges at Louisville, Ky.

During December, the students of St. Cecilia Academy held their annual bazaar, the proceeds of which are used to help support Home and Foreign Missions.

St. Catherine Convent, Fall River, Mass.

At the close of the annual retreat, preached by Rev. Clement Pothier, O.P., three novices made their first profession, three renewed their vows and one postulant received the habit of the Order.

During the last two days of August and the first day of September, the fiftieth anniversary of the founding of our convent by Very Rev. Mother M. Bertrand Sheridan was observed. A Pontifical Mass was offered by His Excellency the Most Rev. James E. Cassidy. A message bestowing the Apostolic blessing and the congratulations of His Holiness, was read by His Excellency, the Most Rev. Bishop. Rev. L. B. Bourque, O.P., delivered the sermon entitled "Rejoice in God in Celebrating This Day of Peace." The Jubilee banquet and concert were held in the evening at St. Ann's Auditorium.

In connection with the Golden Jubilee, the Dominican Academy Alumnae Association observed its Silver Jubilee with a Mass, reception, buffet supper, and entertainment.

Sisters Louis Bertrand and M. Agnes Crook departed this life during the summer months. The latter was the first young lady to enter our community, which she

served with great fidelity for almost half a century. May their souls rest in peace. Our sisters at Plattsburg, N. Y., conducted vacation classes in religion in several rural districts in their vicinity.

Sisters of St. Dominic, Racine, Wisc.

Sister Mary Irene Runte, a niece of the late Mother M. Hyacintha, died on Sept. 23 in the 46th year of her religious profession at Santa Fe, N. M. *Requiescat in pace.*

The November issue of *Veritas Inter Nos*, the magazine published by St. Albertus College, has taken for its theme "Blessed Martin and the Negro Race."

A delegation of sisters from the motherhouse attended the regional meeting of the Third Order of St. Dominic at Holy Angels Church, Milwaukee, Wisc., on Oct. 26.

Several Sisters are attending the Philosophy Lectures, which are sponsored by the Thomistic Association. The lecturer is Rev. J. C. McDonald, O.P., of the Dominican House of Studies, River Forest, Ill. His special subject is Special Ethics.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

Three sisters pronounced their perpetual vows on Sept. 8, in the presence of His Excellency, the Most Rev. Bartholomew J. Eustace, S.T.D., who delivered an inspiring exhortation for the occasion. After profession, a sermon was given by Rev. E. U. Nagle, O.P., on the life of prayer to which our community devotes itself. The ceremony concluded with Benediction of the Most Blessed Sacrament, at which His Excellency was assisted by Rev. Aloysius McCue, pastor of Holy Name Church, Camden and Rev. T. I. Hannon, pastor of Sacred Heart Church of Camden.

Among those attending the ceremony were: Rev. T. F. Kirk, Rev. B. B. Boyle, Rev. J. G. Engler, Rev. T. D. Gilligan, O.P., Rev. W. E. Heary, O.P., and Rev. J. S. Moran, O.P.

The Feast of Our Lady of the Rosary, the special feast of the Dominican Sisters of the Perpetual Rosary, was celebrated with great solemnity, being preceded by a Solemn Public Novena in which many devout clients of Our Rosary Queen took part. On Rosary Sunday, several thousand persons recited the rosary while walking in procession to Rosary Glen. Roses, blessed for the occasion, were distributed to all taking part in the devotions. A sermon was delivered by Rev. T. F. Kirk, pastor of Our Lady of Mt. Carmel Church, Berlin, N. J.

A Solemn Pontifical Mass of Requiem was offered on Oct. 15 by His Excellency, the Most Rev. Joseph Corrigan, Rector of Catholic University, for the repose of the soul of Lorenzo Cardinal Lauri, our late Cardinal Protector. His Eminence was a member of the Third Order of St. Dominic. The officers of the Mass were: Rt. Rev. Msgr. Quinlan, Arch-Priest; Rev. T. I. Hannon, Deacon; Rev. J. P. Fallon, Sub-deacon; and Rev. A. T. Mozier, Master of Ceremonies. Among those attending the Mass were: Rev. T. F. Kirk, Rev. Andrew Down, Rev. E. L. Phillips, O.P., Rev. D. E. Casey, O.P., and Rev. J. S. Moran, O.P. The Rev. J. S. Moran, O.P., presided at the Office of the Dead, which was chanted by the Nuns, on the afternoon preceding the Mass.

Immaculate Conception Convent, Great Bend, Kans.

At the close of the summer session, Sister M. Theodosia, O.P., received her Master of Arts degree from Kansas State Teachers College.

Members of the community have enrolled at the following institutions of learning: Sacred Heart Junior College, Wichita, Kans.; Marymount College, Salina, Kans.; St. Mary's College, Leavenworth, Kans.; St. Mary's Hospital and St. Louis Univ., St. Louis, Mo.

Sisters M. Emmanuel, O.P., and M. Eugenia, O.P., recently attended a course in X-Ray Physics, given at the General Electric X-Ray, Kansas City, Mo.

Two of the four deanery educational meetings this fall were held at St. Mary's School, Garden City, Kans., and at St. Rose School, Great Bend, Kans. On both occasions, Holy Mass was offered by His Excellency, the Most Rev. Christian H. Winkelmann. Dr. Arthur M. Murphy, president of St. Mary's College, Leavenworth, Kans., delivered three addresses on each of the two day sessions.

The sixth and seventh days of October of this year will long be remembered by the Sisters at Great Bend. On Oct. 6, our new motherhouse was blessed by His Excellency, the Most Rev. Christian H. Winkelmann. An "open house" was observed during the day and over five thousand people from all parts of Kansas took advantage of the opportunity of inspecting the building, which is recognized as one of the finest of its type in the state. On Oct. 7, His Excellency, the Most Rev. C. H. Winkelmann, blessed the convent chapel and consecrated its single marble altar. A Solemn Pontifical Mass followed the consecration ceremonies. Very Rev. J. A. Driscoll, O.P., prior of the Dominican House of Studies, River Forest, Ill., delivered the sermon. Over fifty priests were present, among them representatives of the Dominican, Capuchin, and Precious Blood Fathers, Sisters of St. Joseph, Our Sorrowful Mother, the Precious Blood and of St. Agnes as well as Dominican Sisters from McCook, Nebr., and Racine, Wisc., also attended.

On Oct. 8, a solemn high Mass, according to the Dominican rite, was sung by Rev. L. L. Farrell, O.P. Rev. J. M. Smith, O.P., was deacon and Very Rev. E. A. Baxter, O.P., was sub-deacon.

Mother M. Loretta, O.P., celebrated the golden jubilee of her religious profession on Oct. 7. On the same day, Sisters M. Cecilia and M. Bernadine observed the silver jubilee of their profession.

Several sodalists represented the St. Rose Hospital Nursing School at the autumn diocesan meeting which was held at Wichita, Kans., on Oct. 11.

Sister M. Marcella, O.P., presided as chairman of the secondary schools of Wichita on Oct. 19.

Sisters M. Magdalen, O.P., and M. Loyola, O.P., attended the State Nurses Convention at Topeka from Oct. 21 to 24.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

A member of the community, who chooses to be known simply as a Maryknoll Sister, has revealed remarkable talent at sculpture and painting. Several of her Madonnas have been reproduced on the cover of the magazine *Field Afar*. Among her more recent works are the "Lord of Life," a sculpture of the Sacred Heart, and the "Flower of Martyrs," a head of the child martyr, St. Philomena.

Undertaken by the Maryknoll Sisters primarily as a source of revenue for their missionary work, Chi Rho Arts give promise of making a valuable contribution to American Catholic religious art.

Colored prints of five Madonnas are now available, framed or mounted on wood plaques with a Pyraglass finish. "Christmas Host" and five other subjects are incorporated in a new series of Christmas cards. Three of these subjects are also available as holy cards.

Congregation of the Most Holy Cross, Everett, Wash.

Father Hofstie, S.V.D., who has been doing missionary work in India for the past five years, recently visited St. Dominic's Motherhouse. Father Hofstie attended school at St. Dominic's prior to his entrance into Techny Novitiate.

Seven postulants entered St. Dominic's in October.

Students of Holy Angels Academy, Seattle, participated in a radio broadcast in connection with the defense program.

Beautiful new stained glass windows have been installed in the chapel at Holy Angels Convent. These windows are the gifts of friends of the academy, including the alumnae of the academy.

Sacred Heart Convent, Houston, Texas

On Sept. 22, the Dominican Sisters assumed the direction of the new Holy Rosary School at Rosenberg, Texas.

Rev. A. M. McDermott, O.P., visited the motherhouse on his way to attend the golden jubilee celebration of His Excellency, the Most Rev. C. E. Byrne.

The National Catholic Charities Convention was held at Houston from Oct. 19 to Oct. 23. Rev. F. L. Vander Hayden, O.P., was assistant to His Excellency, the Most Rev. Amleto Cicognani, the Apostolic Delegate at the Mass which was offered on Oct. 19 at the Coliseum of Houston. Archbishops, Bishops, Monsignori and priests were joined by over fifteen thousand of the laity in an impressive demonstration of the church's deep interest in the needs of suffering humanity. Rev. Mother M. Mildred and Sister M. Aurelia of the Sacred Heart Convent, Springfield, Ill.; Sisters M. Dolores and M. Gabriel of Sparkill, N. Y.; and fourteen other sisters from various congregations were the guests of the Dominican Sisters at the motherhouse. Rev. Mother General and a large number of sisters from the various Dominican houses were present at Mass and at the lectures on each day.

On the Feast of the Immaculate Conception, Sisters M. Benignus Galiano and M. Ceslaus Bielamowicz made their first profession and Miss Clara Jacob received the holy habit of St. Dominic. His Excellency, the Most Rev. C. E. Byrne, delivered an eloquent sermon before offering the Mass for the occasion.

Dominican Sisters of the Perpetual Rosary, Syracuse, N. Y.

Rev. A. D. Frenay, O.P., has been appointed chaplain to succeed Rev. G. G. Herold, O.P.

In preparation for the feast of Our Lady of the Rosary, a novena was conducted by Rev. T. A. Ellis and Rev. A. D. Frenay, O.P. On Rosary Sunday, a large gathering witnessed the blessing and distribution of roses at the Shrine of the Perpetual Rosary.

A Solemn Requiem Mass was offered on Oct. 20 for the repose of the soul of the late Lorenzo Cardinal Lauri. The celebrant, Rev. W. E. Cowan, was assisted by Rev. T. A. Ellis as deacon and Rev. J. J. Butler as sub-deacon.

Congregation of St. Mary, New Orleans, La.

His Excellency, the Most Rev. Joseph F. Rummel blessed the Grotto of Our Lady of Lourdes recently constructed at Rosaryville through the efforts of Sister Mary Ignatius Maurin, O.P.

Sister Mary Alexaidia Trouard, O.P., has been elected dean of St. Mary's Dominican College.

Sister Mary Teresa Mittelbronn, O.P., is engaged in graduate work at the Catholic University of America. Sister Mary Hildegard Luca, O.P., is an undergraduate in the School of Music at Louisiana State University.

At the invitation of the civil officials of Baton Rouge, St. Agnes' School Band furnished the music for the dedication of the Municipal Recreation Ground on East Boulevard.

Representatives of St. Mary's Dominican College and of St. Mary's Dominican High School attended the Fall Music Conference at the School of Music, Louisiana State University.

The Star, published by the students of St. Mary's Dominican High School received an "All Catholic" rating from the Catholic Press Association.

Rev. Hermann Lohmann, archdiocesan director of the Society for the Propagation of the Faith, recently addressed the high school student body.

The Louisiana Committee of the Southern Association of Colleges and Secondary Schools sponsored a two-day conference at St. Mary's Dominican High School. Rev. E. C. Prendergast, superintendent of Catholic Education in the Arch-

diocese of New Orleans welcomed the delegates. Among the speakers were Rev. R. E. Kavanah, O.P., whose topic was "Guidance" and Sister Mary Vincent Killeen, O.P., who spoke on "Philosophy and Objectives."

The eighty-first anniversary of Founders Day was observed at St. Mary's Dominican College on Nov. 5. A Solemn High Mass was followed by the traditional ceremony of the "Torch and Shamrock."

The annual retreat for the college students was conducted by Rev. T. M. McGlynn, O.P.

Sister Mary Lewis Mulligan, O.P., recently celebrated the silver jubilee of her profession.

Albertus Magnus College, New Haven, Conn.

Classes were resumed on Sept. 24 after an Academic Mass, offered by Rev. M. P. Hyland, O.P., assisted by Rev. L. A. Springman, O.P., both of whom have joined the faculty this year. The sermon was preached by Rev. T. Lawrenson Riggs, Catholic chaplain of Yale University and a member of the college advisory board.

Other new Dominican Members of the faculty are: Sister Mary Urban in the Department of Biology, Sister Mary Carmel in the Chemistry Department, Sister Rita Mary in the History Department and Sister Mary Guzman in the Music Department.

A new wing has been added to the Science Building and has been equipped for Physics, in which a course is being offered for the first time.

On Oct. 17, the advisory board of the college met under the presidency of His Excellency, the Most Rev. Maurice McAuliffe.

The students' retreat was conducted by Rev. E. M. Hanley, O.P., of the Dominican House of Studies, Washington, D. C.

Patron's Day was observed by a Mass and general Communion, followed by a field breakfast and field sports. The celebration concluded with a sermon and program in honor of St. Albert.

Congregation of the Most Holy Rosary, Adrian, Mich.

The Adrian Dominicans were represented in the first Catholic Seminar to South America by Sister M. Laurine, O.P., of Siena Heights College and Sister M. Regina Marie of Barry College, Miami Shores, Fla.

The Sisters' Hospital at Santa Cruz, Cal., was dedicated on Sept. 14 by His Excellency, the Most Rev. Philip G. Scher. The institution is under the patronage of Santa Rosa.

Very Rev. Joseph Thorning, head of the Catholic Seminar to South America visited the motherhouse and addressed the faculty and students of Siena Heights College and St. Joseph's Academy on conditions in Ibero-America. Very Rev. Msgr. William Barry of Miami Shores, Fla. was a guest at the same time.

Recent visitors include His Excellency, the Most Rev. John T. McNicholas, O.P., and His Excellency, the Most Rev. Joseph H. Albers.

Forty Hours' Devotion opened at Holy Rosary Chapel on Rosary Sunday. Services were conducted by Rev. L. L. Dorr of Chelsea, Mich.

More than two hundred alumnae of Siena Heights College and St. Joseph Academy gathered on the campus for their annual reunion on Oct. 18-19. Announcement was made of the completion of the fund to provide stain glass windows for Rosary Chapel corridor and the beginning of a project to raise \$3,000 for the cancer research now being carried on at Siena Heights College.

The community mourns the loss of Sisters M. Justin Bitzan and Nora Marie Murphy. May they rest in peace.

